The Priest

Edited By Priests For Priests

FEBRUARY, 1955

SECONDA EDIZIONE

NUMERO A OTTO PAGINE - LIRE 25

L'OSSERVATORE ROMANO

GIORNALE QUOTIDIANO POLITICO RELIGIOSO

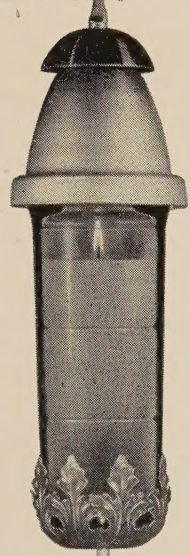
UNICUIQUE SUUM NEMINI NON TRAEVALEBUNT

CITTÀ DEL VATICANO

SEGNI AUSPICALI

Pius PP. XII

O MARIA
CHRISTIANORVM AMOR ET PRAESIDIVM
IN VOTA VBIQVE VOCATA TERRARVM
PIVM XII PONT. MAX.
PATREM NOBIS
SOSPITEM QVAM DIVTISSIME SERVA



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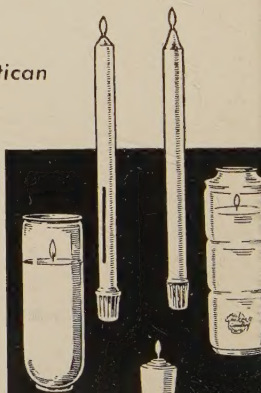

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THE following priests of the Archdiocese of New York have been raised by the Holy Father to the dignity of

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Bialdyga, Ignatius
Cummings, Thomas J. B.
Fant, Daniel J.
Gregg, Leo J.
Little, William P.
O'Connor, David C.
Ostermann, Francis A.
Rothlauf, Anthony J.
Toner, Michael J.

Private Chamberlain:

Broderick, Edwin B.
Cullen, Bernard A.
Fleming, Bernard J.
Moore, Joseph P.
Rosso, George A.

From the Archdiocese of San Francisco:

Domestic Prelate:

Brown, James N.
Byrne, Thomas F.
Connolly, Matthew F.
Connolly, Nicholas P.
Maher, Leo T.
McCarthy, Vincent F.
McKenna, Clement J.
O'Connor, William L.
Powleson, Leo W.
Reilly, William F.
Scahill, Thomas F.
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For Your Information

SECULAR press dispatches have reported the "marriage" of Father Norman Stuber of Corpus Christi to a 29-year-old divorcee, Mrs. Dorothy Rogers, control operator for a radio station in Corpus Christi.

Investigation by the N.C.W.C. News Service shows that Father Stuber was ordained a Capuchin priest in Herman, Pa., in February, 1951. In June of that year he was assigned as an assistant to St. Joseph's parish, Dover, O., and in July, 1952, he was transferred to Pittsburgh where he served as chaplain to the Little Sisters of the Poor.

In the summer of 1953 he decided to leave the Capuchin Order and applied to become a diocesan priest with the Corpus Christi diocese. He was accepted on a three-year trial basis.

A few weeks ago he applied to the Bishop of Corpus Christi for "laicization," or a return to the lay state. The Bishop refused to take up the request, stated that he was ending the priest's probationary period with the diocese, and asked him to return to his Capuchin superiors.

Father Stuber then telephoned his request for laicization to his Capuchin provincial in Pittsburgh. But before anything could be done about his request, he announced his "marriage" in Corpus Christi.

Laicization is granted to priests in rare cases. It is a special dispensation from the Holy See per-

THE PRIEST FEBRUARY, 1955 VOL. 11, NO. 2

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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mitting priests to live as laymen, but without the right to marry.

A native of Ford City, Pa., Father Stuber was well known in Corpus Christi as the originator of three weekly Catholic broadcasts and an inspirational telephone service. The latter enabled people to dial a number and listen to a recorded inspirational thought each day.

Misinformation for Children

The Maco Publishing Company has gained a good name with Catholics by its publication of some of the works of Bishop Fulton J. Sheen. Distribution by news stands gives Maco an outlet to many people who never enter book stores. The combination of the good reputation established for it by the Bishop Sheen publications and the easy access makes its latest publication all the more dangerous.

It is called *Facts of Life for Children* and Catholic parents should be warned away from it. Prepared by the Child Study Association of America, this book says that parents should let their children know that masturbation is normal and "neither wicked or harmful."

There is a detailed explanation of intercourse, a detailed study of available contraceptive devices.

This book will be on general newsstands all over the nation. It will be available for anyone who has the fifty cents to purchase it.

XXVIII

In the last quarter of 1954, twenty-eight Catholic fund-raising campaigns, with subscriptions totaling over $6,165,577 were concluded by Community Counselling Service, an organization composed entirely of Catholic laymen. (These were **real** successes . . . they exceeded the publicized goal, not merely an "objective.") These successes are twenty-eight more reasons why you can put your trust in Community Counselling Service. Details on each are given in the following pages.

Whenever you need funds, write, wire, or telephone us collect. We will arrange for a CCS representative to visit you. These personal consultations are free. All CCS Campaigns are contracted on a flat-fee basis, involving no percentages.

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DETROIT: 776 Macabees Bldg.
Temple 2-1020

ALBANY: 90 State Street
Albany 6-9530

THE 28 REAL SUCCESSES BY C C S IN LAST QUARTER OF '54

(Since space prohibits listing the full year's record CCS reports for each seasonal campaign period)

Campaign	Pastor	Project	Goal/Raised
Assumption B.V.M. Ansonia, Conn.	Rev. John T. Hayes	Convent	$150,000 **174,250**
Coronation, B.V.M. Buffalo, N. Y.	Rt. Rev. Msgr. Bernard J. McLaughlin	Church	125,000 **165,106**
Guardian Angels Clawson, Mich.	Rev. T. L. Marcero	School Addition	125,000 **201,815**
Holy Spirit Perth Amboy, N. J.	Rev. Joseph Kerr	Church	100,000 **171,635**
Immaculate Conception New York, N. Y.	Rev. Charles McCabe	Debt Reduction	150,000 **214,135**
Redemptorist Seminary Toronto, Canada	Very Rev. J. Arthur Ryan, Provincial	Seminary	550,000 **OVER 1,000,000**
Regina Coeli Hyde Park, N. Y.	Rev. John A. Rigo	School-basement Church	75,000 **85,796**
Visitation Detroit, Mich.	Rev. H. J. Markey	Recreation Center	200,000 **205,298**
Sacred Heart Roseville, Mich.	Rev. R. S. Clancy	High School	300,000 **311,172**
St. Aloysius New Canaan, Conn.	Rt. Rev. Wm. J. Fox	School	150,000 **225,410**
St. Anthony of Padua New York, N. Y.	Rev. Arthur Lattanzi, Administrator	Repair and Renovate Convent	150,000 **216,000**
St. Casimir Lansing, Mich.	Rev. Leo Kalinowski	New Church	100,000 **137,699**
St. Christopher Marysville, Mich.	Rev. Thomas A. Curran	Debt Reduction New Convent	75,000 **76,512**
St. Fortunata Brooklyn, N. Y.	Rev. Joseph Sciano	School	150,000 **172,362**
St. Francis de Chantal Wantagh, L. I.	Rev. Stanislaus Smulski	School-Audit. Convent	200,000 **261,835**

Campaign	Pastor	Project	Goal/Raised
St. James Danielson, Conn.	Rev. Leo Martel	School	150,000 **170,508**
St. Joseph Newton, N. J.	Rev. Bruno Bladek	School	75,000 **79,239**
St. Joseph Niagara Falls, N. Y.	Rt. Rev. Michael Tronolone	School, Audit. Youth Center	200,000 **203,520**
St. Joseph Scotia, N. Y.	Rev. David Walsh	School, Audit. Church	150,000 **222,520**
St. Margaret Middle Village, N. Y.	Rt. Rev. Msgr. Henry P. Kunig	Convent	150,000 **188,194**
St. Mary Alpha, N. J.	Rev. Edward O'Keefe	Church	75,000 **116,219**
St. Mary Flint, Mich.	Rev. L. H. Soest	New Church, Convent	150,000 **208,691**
St. Mary Newburgh, N. Y.	Rev. Joseph Mannix	Parish Hall, 4 Classrooms	125,000 **169,341**
St. Mary Park Ridge, N. J.	Rev. Charles E. Lillis	School	125,000 **130,483**
St. Mary Roslyn, N. Y.	Rev. Francis Ryan	School Addition	200,000 **289,244**
St. Peter Harper Woods, Mich.	Rev. M. G. Collins	New School	100,000 **195,276**
St. Thomas Aquinas Brooklyn, N. Y.	Rev. Jeremiah King	School Addition, Brothers House	350,000 **410,537**
St. Virgil Morris Plains, N. J.	Rev. John Tracy	Church	150,000 **162,860**

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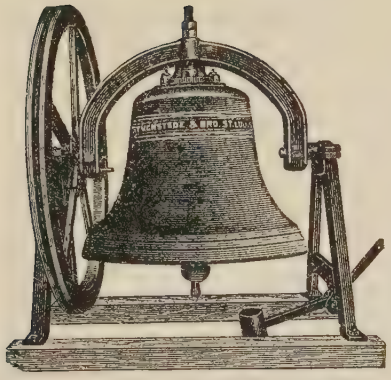

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Papal Blessings

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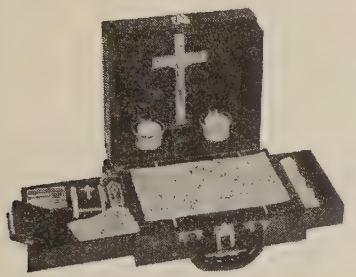
Our Moment of Glory

MANY years ago — 27, to be exact — when your editor was a bucktoothed altarboy, he wrote to Cardinal Dougherty for his autograph. The desired signature was duly forwarded with a kindly note from the Cardinal's secretary, a young priest by the name of Gerald P. O'Hara.

Last summer in Dublin we recalled the incident and decided to

PRIESTS EVERYWHERE



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visit Father O'Hara. Only he had meantime been consecrated an Archbishop and was then Apostolic Nuncio to Eire, on the point of leaving for a similar appointment in London.

It was about five o'clock and we had just an hour before our train left for Cobh. So we took a cab to Phoenix Park, were waved through the gate by the sentry, and soon found ourselves waiting in the reception room. It must have been *the* reception room for it was dominated by a little throne upholstered in red, on a dais before a backdrop of the Papal arms.

The Sister explained that the Archbishop would see us. He was currently closeted with someone from the Spanish Embassy. An American dignitary was waiting in another room. And he had to be at the English Embassy for a farewell dinner at six.

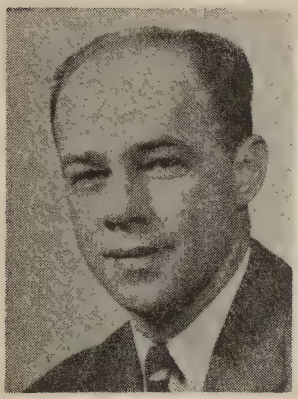
Well, it wasn't long before Archbishop O'Hara entered and we could see immediately why the Holy Father has kept him in diplomatic work. He has a warm expansive personality. He immediately offered us a cigarette and lit it for us. Then he took that yellowed letter, written in 1927, and read it through.

"My," he said, "that was so long ago. So much has happened since then. I was just a young priest and you were only a boy."

We talked about Schuylkill County, Pennsylvania (our *locus originis*), and recalled various friends in the priesthood for the space of a cigarette. Then he excused himself and we returned to the sunlight of Phoenix Park feeling very grateful for the kindness of a truly magnanimous prelate.

This is OUR goal, Father

. . . to provide every service and assistance necessary to the successful accomplishment of financial projects required by Catholic dioceses, institutions and parish churches.



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Maternity Guilds

NOT long ago we received a letter from an old friend, Father Schagemann, C.SS.R., whom we knew in Baltimore but whom we've not seen in recent years. We were happy to hear that at 78 he is still going strong with his crusade for the Catholic Maternity Guild. This is another way of saying that the Guild is going strong!

We have a copy of his report to the National Catholic Women's Union convention in New Haven this past summer. Since July '54, Father Schagemann has supervised the organization of some 15 new chapters in the U.S. and directed like organizations in Canada, the West Indies, South Africa, India and Australia. Hale and hearty, thank God, he can be reached at St. Mary's College, Ilchester, Md. and will be delighted to furnish detailed information about this work, now approved, encouraged, furthered, supported by four Cardinals (he tells us), 35 Archbishops and Bishops in the U.S.

In a most general way, the work of the Guild consists in materially aiding families who want to do the right thing and can, with help, help themselves. Credit unions, loan committees, Nurses Commit-

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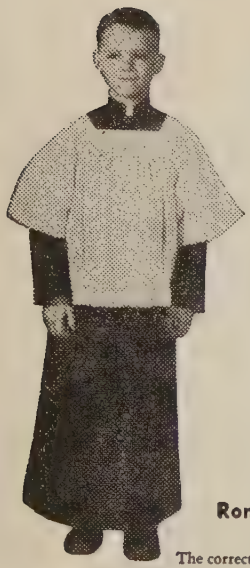

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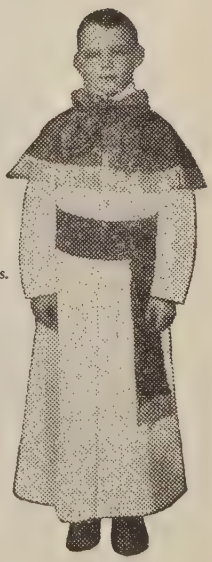

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tees, various auxiliaries fit into the scheme. The idea behind all this is the maxim of Pope Pius XI: "We must attend to the material interest of the people, if we are to safeguard their spiritual values." The aim is, of course, primarily spiritual. Cana Conferences thus often tie in effectively with the work of the Guild. But see Father Schagemann for details.

Altar Boys, etc. . . .

WE ran a note in THE PRIEST some years ago to the effect that Joseph Broz, better known as Tito, began his defection from the Church at a rather tender age because of the rudeness and ill-temper and harshness of a priest whose Mass he served.

We're happy to balance that off with this story we took from N.C.W.C.'s news service concerning the consecration of San Francisco's beloved John Scanlan, new Auxiliary Bishop of Honolulu—

"When an usher told the oldest of three youngsters in a choice vantage point at the consecration: Son, this section is reserved. Afraid you'll have to move, he got an unexpected response.

"Bishop Scanlan told us we could come up here to watch, and he said not to let anyone put us out." And so three kids —aged 9 to 13 — kept their places in St. Mary's Cathedral as a reward for faithfully serving the new prelate's Masses in St. Thomas More's Church, where he had been pastor.

"Their proudest moment came when, after Bishop Scanlan's consecration, he asked that they

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pose for a picture with him, together with Archbishop John J. Mitty of San Francisco and Bishop James J. Sweeney of Honolulu."

A heart-warming story, that. Our own recollections of Mass serving in parish days are happy ones, too. The fact that many of the servers of those days are priests presently is no mere chance. It's cause and effect. We were proud of the pastor and curates in the old Cathedral and, quite naturally, we wanted after a time to be like them.

The pastor was well aware of the role of the altar boy and of what serving Mass might do for him. He — and his curates — treated us gravely as persons, while they were good enough psychologists to tease us and jolly us along for the children we really were.

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Continued on page 146

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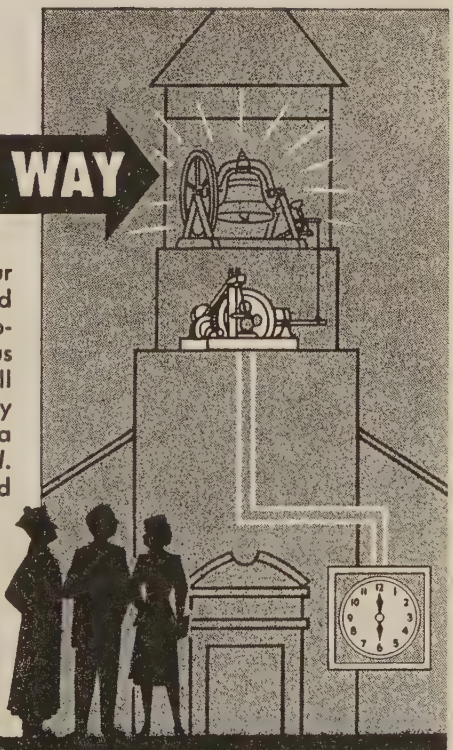

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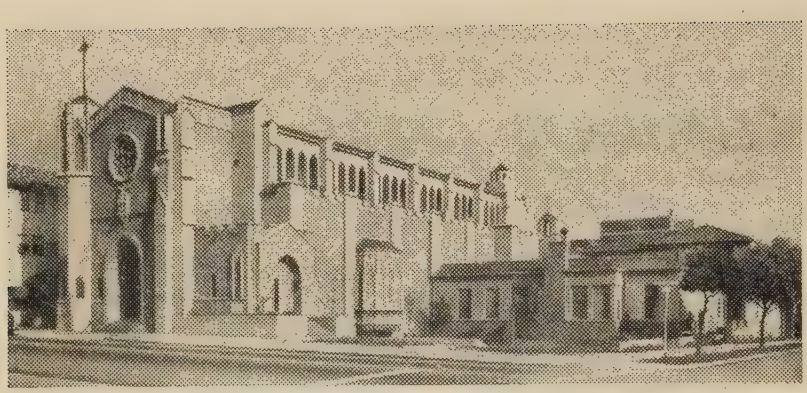

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The Priest

THE PRIEST FEBRUARY, 1955 VOL. 11 NO. 2

Editorial Comment

Washington, Lincoln, and Roosevelt

EACH month I bring Holy Communion to a poor old paralytic in a cold-water flat and each month I must confess to a distraction. For as I leave her apartment my eye is inevitably caught by three medallions tacked on the door-jamb in a vertical series, uniform in shape and coloration: Washington, Lincoln, and Franklin D. Roosevelt.

And then I go home and read in the paper that our national debt is now $275-billion—most of it accumulated through having to arm the world against Russia, and that 70c out of every tax dollar is going for armaments.

Then I sit and ponder over what George Washington and Abraham Lincoln did for the United States as compared with Franklin D. Roosevelt. Yet that poor old lady thinks of him as one of our greatest statesmen.

She is not alone in her opinion. The American visitor to London is very soon impressed with the fact that Roosevelt rates with the English on a par with Nelson and Wellington. They have adopted him as a national hero.

(May I at this point insert a relevant parenthesis? Lend-lease to the British Commonwealth came to $30,467-million, postwar grants to an additional $3,652-million. For comparative purposes, our American postal service is crippled because of a daily deficit of a trifling $2-million—so the whole nation must suffer.)

In Grosvenor Square they have a statue of FDR, head up, chin out. The first time I saw it I was puzzled. Why, he's wearing a cloak, I thought to myself—as in the famous Yalta picture. What an odd garb for a layman. The American male hasn't worn a cloak in a hundred years, and even today it takes a brave, brave man to wear one full-dress to the opera. It provided an interesting clue to the character of the

man, and it recalled the testimony of Louis Budenz that it was easy for the Communists to get around the President by appealing to his vanity.

We'll pass over the heady experience of entertaining the King and Queen of England at Hyde Park, the grandiose proposal to reshape the face of the earth in partnership with Sir Winston, taking over the whole Chateau Frontenac for days at a time, crossing the ocean in a battleship—any one of which should be enough to convince a normal human being of practical divinity.

Back In 1932

We'll skip right back to 1932 when there were two certainties even before the inauguration: repeal of the 18th amendment and recognition of the U.S.S.R. With that the membership of the Communist Party was literally circularized with the news that the Great White Father had thrown open the gates of the Happy Hunting Ground and the Reds came streaming into the Government by the thousands. For them, as they told the unfortunate Dr. William A. Wirt of Gary, Roosevelt was to be merely a Kerensky, to be pushed aside at the opportune moment.

William Green of the A.F. of L. and Father Edmund Walsh of Georgetown warned the President against recognition, but he was guided instead by Secretary of Commerce Harold Ickes, who smiled on the Communists until his dying day; and by Secretary of Labor Frances Perkins, later to be a firm defender of Harry Bridges; as well as by his good wife Eleanor.

Now began the encirclement of the President. Among those with access to the White House were Mary Van Kleek, director of the Russell Sage Foundation and, up until April 1, 1951, a sponsor of some 60 Communist fronts; and Josephine Truslow Adams, professor of painting at Swarthmore, who used to commute between Communist Party headquarters and the White House.

A Washington cell was organized under the aegis of Alger Hiss. Lee Pressman, Nathan Witt, and Charles Kramer-Krivitsky were taken into the Department of Agriculture under the benign patronage of Henry Wallace. Hiss rose to power in the State Department, Harry Dexter White was the keyman in the Treasury, and Owen Lattimore engineered the Far East debacle.

By 1936, Communist headquarters on 13th Street in New York had a check on the President's most intimate thoughts and conversations. The Party supported him that year as "the lesser of two evils," and although Roosevelt repudiated their help, they pushed his election just the same.

Roosevelt's Weakness

It is a truism that the Communists exploit the weaknesses of their victims. One man is avaricious, another is sex-hungry, still another is a "boozer." And his predominant frailty is used to bring him to heel. With Roosevelt, says Budenz, it was vanity.

Mr. Roosevelt was to be persuaded that he could beat the depression, then become a great war President, and then trump Woodrow Wilson by founding the United Nations.

Writing in *The American Mercury* of last October, Budenz gives an instance of this technique as used on the late Representative Adolph A. Sabath, chairman of the powerful House Rules Committee.

"His weak spot, on which I and other Communists played," says Budenz, "was his pride in having been a member of the Knights of Labor, and I had to listen for hours to his reminiscences on that subject. But out of it all he did say: 'I have the utmost confidence in the Communists. You people know how to defend the New Deal better than the New Dealers themselves."

Budenz also wormed his way into the confidence of Harry Hopkins by writing a series of articles on Hopkins' pet, the WPA—"the best I have ever read," said Hopkins.

This gave Budenz a chance to assure Hopkins of Stalin's perfect integrity and complete reliability. Such advice would reach the President endorsed by that devoted friend and patriot, Alger Hiss.

Lauchlin Currie worked from within the White House itself. All he had to do to place a man was to pick up the White House 'phone and say, "The Executive Department wants this." That's how he appointed Owen Lattimore adviser to Chiang Kai-shek, although it had all the prestige of a presidential order.

Forming The President's Mind

Couriers shuttled between New York and Washington with instructions on how the President's mind was to be formed. Above all, he must be encouraged to top Woodrow Wilson. But first the war must be won and the quickest way to do that was by the invasion of France, etc.

In the meantime, other operatives were working elsewhere. Charles Kramer-Krivitsky was mentor to Senator Kilgore of West Virginia, Lee Pressman was working on Senator Pepper of Florida, etc.

It was about this time that the useful shibboleth of "national unity" was devised. Earl Browder had been jailed for perjury in 1940. Now, in the interests of "national unity," he was released practically by executive fiat. Criticism or even honest discussion of national

policy somehow became treasonable and dangerous to "national unity." Indeed, according to Ickes' diaries, Roosevelt thought he could even run the Pope in the interests of "national unity." Between "national unity" and "national security" the President had things pretty much his own way. Remember how the investigations of the sinister mess at Pearl Harbor were rigged? — 5,000 blue-jackets at the bottom of the ocean and no one allowed to question how they got there. Even Tom Dewey, the 1944 opposition candidate, had his mouth stopped in the interests "national security."

Along with this went the great buildup of the President as "the Commander-in-Chief." Since he was a captive of the Communists, and since their way was his way, he must have his way. Budenz says that this "Commander - in - Chief" gimmick was largely a Communist achievement.

Through their own embassy as well as through White House informants, Party Headquarters on 13th Street had advance notice of Teheran and Yalta.

"It was almost like magic," says Budenz, "to sit in with an obscure group of men, such as Jack Stachel and Alexander Bittelman, unknown to the American people and never in the headlines of the press, and observe them dictate what the President of the United States was to do in his meetings with Stalin. It was equally amazing to learn later, with a startling rapidity, that Mr. Roosevelt was to do precisely those things."

Kremlin Directives

Thus the President was persuaded that for the sake of peace the U.S.S.R. must have "friendly nations on her borders." (Additional friendly nations are still being shepherded within the Soviet orbit.) He adopted the catchword "unconditional surrender" and "the punishment of the German nation." Eastern Europe must go to Russia. And China—?These were all policies that had been manufactured in the Kremlin.

The three captors of the President were Alger Hiss, in constant touch with 13th Street; Harry L. Hopkins, the confused liberal; and Henry Morgenthau, dominated by Harry Dexter White.

Budenz concludes his article with the pathetic picture of the half-dying Roosevelt, in 1945, already well conditioned by instructions from 13th Street, being delivered to Stalin in the Crimea—with Alger Hiss standing discreetly in the background.

As I said, a man can have his own thoughts when he sees FDR bracketed with Washington and Lincoln, or that inspiring statue of the Commander-in-Chief, pince-nez perched imperiously, head up, chin out, cape care-

lessly thrown back, as it stands in Grosvenor Square. But he left us a heritage of militarism and our boys are faced with the prospect of compulsory service *usque ad*, our debt is now $275-billion, 70c out of every tax dollar goes toward defense, and with it no assurance of peace beyond the present moment. Vanity can be a costly commodity.—R.G.

"Big Operators"

Dressed like clergymen, three brazen crooks personally collected an estimated $600,000 for a phony charity, the Community Mission, in New York from about 1935 to 1945. They set up shop in two ground-floor rooms in a slum section of Manhattan called Hell's Kitchen. According to their circulars, the mission held daily gospel meetings, served free meals, maintained a clinic for the sick, and supported a day nursery, a boys' camp and a home for the aged. While the fakers rendered none of these services, to impress the neighborhood, they made the mission appear active by occasionally entertaining a few children. The three were questioned several times, but were not prosecuted because they had a legitimate state charter to operate a church and, therefore, to solicit and expend money for charitable purposes without being required to account for it. Finally, the D.A.'s office built an air-tight case against the three "clergymen." Though the men claimed that they fed and helped numerous poor persons every day, motion pictures taken by the police with a concealed camera across the street from the mission's entrance proved that over a six-week period the only individuals who had entered the mission were the three phony priests. On November 20, 1945, they were tried, convicted of obtaining money under false pretenses and given sentences totaling twenty-five years in Sing Sing.—**True Magazine.**

Not So Soft

Our present confessional boxes originated only after the Council of Trent in the sixteenth century. Previous to that time the confessionals consisted of small movable arm-chairs often placed behind the retable at the back of the altar, thus demonstrating the intimate connection between the Sacraments of Penance and the Holy Eucharist, the healing remedy and the daily antidote for sin and our most frequent fonts of grace. The important change effected by this later innovation is that there must be a grating between the confessor and the penitent.—**Information.**

Understanding the Alcoholic

Thomas Donovan

The downward path and how to check it

WHEN I attended the first meeting of the National Clergy Conference on Alcoholism in 1949, I came because I knew that I had a very slight knowledge of alcoholism and its effect on men. I knew also that I had an obligation to learn as much about it as fast as I could, because a large percentage, somewhere between one-fifth and one-quarter of the men in Sing Sing, were there as a result of alcohol. In other words, if they had never seen a bottle of Scotch, they would never have been arrested and would never have landed in jail. I was very much puzzled as to how to deal with them. I read everything I could on the subject. I had some acquaintance with A.A., and had been to some degree instrumental in introducing A.A. into Sing Sing. Still, I realized that there were large gaps in my understanding of these men, and I came to the N.C.C.A. meeting hoping that I would fill these gaps faster with knowledge from my fellow priests, than I could in any other way.

The memory of those initial years of great puzzlement leads me to try to give to other priests some understanding of the effects of alcohol, not on the body, but on the minds and souls of men that they would be dealing with.

The best way that I can set about this is to give you some conclusions that I arrived at. If anyone wishes to disagree with me I will not argue with him. I do not set myself up as an authority on alcohol or alcoholism. All I can say is, that for seven years I have been dealing at very close range with a large number of alcoholics, and I have done my best during that time to try to understand them.

When you first begin to deal with an active alcoholic, probably the most noticeable characteristic that you will meet will be an incredible degree of egotism and self-centeredness.

When I first met it, and met it in a series of men, it set me to doubting myself. I was new to prison work; Sing Sing was a strange place. When I began to hold interviews, quite a large proportion of the men just could not see eye to eye with me at all. They all had something that they wanted me to do for them, and for one reason or another, their request was either imprudent in my judgment or it was dead against the Ten Com-

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A director of the N.C.C.A., Father Donovan is chaplain at Sing Sing.

mandments. I would explain this; the man would become angry; I would try to explain it again—the man became more angry. To him it was just as clear as the nose on his face. He looked at me helplessly, wondering how anybody who is supposed to be sane could fail to see anything so obvious as the point that he had in mind.

For instance, I met a man in the prison hospital. He was seriously sick. He asked me to help him get in touch with his common-law wife. The records revealed that he already had a real wife to whom he had been married in the Catholic Church. An estrangement between them had occurred long ago and there was no hope for reconciliation. I explained to him that it was wrong for him to associate with this new woman, seeing that his real wife in the eyes of God was still alive. He said, "I'm sick, I don't know how long I'm going to live, I just want you to help me get in touch with my wife." I again explained why I could not in conscience do it. Finally, he lost his temper. "You mean to say that you're a Catholic priest, and here is a very sick man asking you to get in touch with his wife, and you won't do it? You call yourself a Catholic priest?"

Who's Wrong?

On this and many other occasions, I found a total lack of understanding between me and the man. As this went on month after month, I began to think of the old song, "Fifty Million Frenchmen Can't Be Wrong." When it came to theology, I was sure I was right. When it came to matters of judgment, I was quite sure that I was right. Yet could it be possible that I alone was right and all these men were wrong?

After a while I learned that after a man has abused alcohol for a long period of time, he becomes so intent on having the whole world his own way, that he cannot conceive of any valid opposition to his wishes. It finally dawned on me, that although these men were wrong and extremely selfish, the path by which they had reached this position took a good deal of the sting and the malice out of it. If another man without this background came to this degree of selfishness, he could not possibly be excused from an enormous amount of pride.

However, these men did not plan to arrive at the position where they found themselves, and having gotten there, they honestly did not realize how ridiculous their present demands on life were. Not one of them began to drink with the idea of landing up in prison. Not one of them began to drink even with the idea of landing up in the gutter. They began to drink because in alcohol they found a different sort of world. Alcohol

relieved them at least temporarily, of the greater part of the weight of their troubles. They turned to it, and finding that some alcohol made them feel good, and made the world a better place, they went on to more alcohol, hoping that the world would be a still better place.

This continued until, at a point which is different for one man than it is for another, they found that they were no longer able to control the nature and amount of their drinking. Without realizing it, they reached the point where one drink inevitably meant a drunk, in a very short time.

But They Don't Blame the Drink

Even though this happened time after time, it never dawned on them that their drinking was the cause of their troubles. When they got into trouble of one kind or another, they blamed the immediate thing, the last thing that pushed them into public disgrace, and shame. The cop, the District Attorney, the complainant, their wives, the job, the boss, and even the section of the country in which they were living. They could honestly say that it never occurred to them that the drink was the source of it all. If you told them while they were running into this series of troubles, that the real evil was the liquor, they would look at you with unbelieving eyes, and truly unbelieving. The bottle was the only thing that was right in this topsy-turvy, unpleasant world. The boss was wrong, their wives were wrong, other things were wrong, but the liquor—that was the only thing that made them right.

In this connection, I often think of the title of a book written by Father Keller, the leader of the Christopher movement, "You Can Change the World." That book was not written about alcoholism, but the title is eminently true of alcoholics personally. With a good deal of alcohol aboard, they could and they did change the world as it affected them. After a drink or two they felt very much better; after five or eight they felt quite mellow. They could even sympathize with the people and things that were causing them so much trouble. They wouldn't even be angry about them. They would just feel sorry for anybody or anything that would make so much trouble as these people and these things had for them.

After twelve or fifteen drinks, the world was quite a different place, the troubles had gone into the background, a glow of satisfaction suffused them, they were kings. Whatever they wished they could bring up in their imaginations, and in their drinking they could shape it to their liking. Of course, after twenty or thirty drinks the body could stand

it no longer — they would be out, physically. But when they came to, next day, or two weeks later, they would again feel very sorry for themselves; they would again find the world a very disagreeable place. But they knew again how they could quickly change it—the bottle. And so another spree would start. And again, in a little while they would be kings. They could have everything just the way they wanted it. Nobody could effectively contradict them, and the world was a fine, grand place.

Having One's Own Way

After ten, fifteen or twenty years of such living, they came to take it as a matter of course that things should be the way they wanted them. If things were not the way they wanted them, then it was somebody's fault, but not theirs. And that somebody had better make way, and in short order, so that things could return to the way they wanted them. There you have the incredible selfishness and egocentricity of the alcoholic!

If a nomal man without this background had finally arrived at the position that they finally occupied, of demanding that the world meet each of their wishes, and as fast as they arose, that man could not escape blame for an overweening pride. But the alcoholic did not plan the final condition in which he found himself. He arrived where he did by seeking a better and finer and more glorious world. That he came a cropper and ended up in disgrace and in the gutter—he didn't plan that. That he ended up with an unbearable selfishness —he didn't plan that either. But the net result is a demanding, overbearing attitude, and intolerance and unwillingness even to consider an opposite point of view, and a hopeless and despairing rebellion against the harsh facts of reality. Alcoholics frequently speak of the resentments which well up within them, of their fight against the forces of fate. They feel frustrated, they feel that the world is against them, and for no good reason. They see no end to this hopeless fight. Sometimes, they think of suicide, and sometimes they carry it out.

Another characteristic that you will find in alcoholics as you begin dealing with them is the facility with which they will lie. They know that their addiction to alcohol is something that will not be accepted, something that must be covered up. They want to get along as well as they can, and the easiest way of doing this is by lying out of one situation after another. They will lie without any hesitation, and quite cheerfully. They have their own minds made up, they know what they want, and it's a ques-

tion only of how they are going to get it. They don't look very far into the future, they don't lay very long-range plans, because they know from experience that there is no guarantee that they will carry them out; and so therefore they look only a few hours or at most only a few days ahead.

The big demand is for enough money to make sure that at least they will have enough to drink. To get that money they will lie, write bad checks, make promises that they have no intention of keeping and take advantage of relative, friend and stranger alike — anyone who will serve to keep them afloat for a while longer. They do this with a bright and cheerful eye and after a while a very canny and shrewd ability. For some reason, this lying and trickery does not bother them very much at all. They look upon it as necessary. If they happen to come upon another alcoholic in the midst of such activity, they might wink at him but they will never give him away. They've been playing the same game themselves, and it's not right to spoil the fun.

A World of Fears

Very closely tied up with the alcoholic's cheerful willingness to lie is his fearfulness. He must keep his supply of alcohol available. He must cover up for the mistakes he has made in the past. He is afraid of what he has done in the past; it may come up and trap him. After he has laid up a good store of things to be afraid of, he becomes, quite apart from the physical disability following from drinking, quite jumpy in his mind, unsure of himself. After he reaches this stage of fearfulness, if the doorbell rings he will be afraid to answer it, not knowing who will be on the other side of the door. If the telephone rings, he may be reluctant to pick it up. He does not know what sudden threat may be presented by the unknown voice at the other end of the wire. His world is a world of ogres, of people out to disturb him, of people out to hold him to account. He knows that he dare not meet these people, and his fear will drive him from one thing to another and from one place to another, and to all sorts of irrational conduct.

What happens to the alcoholic's soul during this process? Well, at the beginning of it, he is very much conscious that it is wrong to get drunk. He will often go to confession and receive the Sacraments. He will appear at the rectory and ask for a pledge. However, what he has in mind is to avoid getting drunk. He honestly does not know that it is the first drink that sets off a chain reaction that he finds impossible to stop. Quite often, the priest that deals with him in confession or

in the rectory does not know this fact either. He will promise the priest that he will only take beer or wine, or that he will only take two at the most. If he takes the pledge, he generally wants to take it for a long period of time. He is in the throes of a hangover and in the grip of a sudden new resolution to swear off the stuff entirely.

Yet, more because of lack of information than anything else, these steps which would be effective in the course of any other habit, do not help him with his alcoholism. The difference between alcoholism and other evil habits is that the first appearance of alcohol in the blood sets off a brand new kind of thinking and feeling, and sets up a compulsion whereby it is no longer a question of whether or not he should have another drink; it is a question only of how soon he can get one because he has to have it. And when the alcoholic says he has to have it, he is not using words idly. He really must have that drink in almost the same fashion that he must take his next breath. After a number of these good resolutions, after a while of confessions well meant but without effect, it is quite common for the alcoholic to begin drifting downhill fast with regard to his religious practices.

He will become hopeless, within himself; he'll be very much ashamed; he will think that if his neighbors find him going to church, they will consider him a hypocrite. The alcohol, too, has deadened his finer spiritual sensibilities, and he drifts away from Church, and sometimes ends up with a decision to throw his faith overboard and rely instead on the bottle. If he finds the demands of his faith too much, well, the bottle makes no demands. His faith is not exactly lost; instead it is suffocated and partially drowned. The alcoholic generally holds himself guilty for having abandoned his faith in this way. He finds himself filled with shame and remorse, but also with a hopelessness. He just passes the question on until later.

Pastoral Attitudes

How should the priest who is not an alcoholic himself deal with these unfortunates? It would seem to me that the first requisite should be one of humility and unwillingness to judge one's neighbor. The alcoholic who comes to the rectory asking for help is another human being. The priest doesn't understand him very well, because he is not an alcoholic himself.

The second general principle is that the priest should deal with the alcoholic with all the Christian charity that he can muster. If he stands above him, ready to condemn and reprove, he cannot begin to be helpful to the poor fellow; instead he will

represent just one more of the threats that he finds all about him; the threats that encourage him to keep on with his drinking as the only way of life that he knows. The priest instead should listen carefully and patiently.

If after this kind of initial approach, the priest thinks that the trouble really is alcohol and that the man is a true alcoholic, he should avoid, absolutely, informing the man in a dogmatic tone of voice that he is an alcoholic, and that the only way for his redemption is to give up the stuff entirely, and for life.

The decision as to whether or not a man is an alcoholic must be made by that man himself. He cannot be told by anyone—not even a priest. After the priest has listened sympathetically and patiently to the poor fellow's story, the most he might say to him is, "Well, now let's see. You're in here tonight; this is a result of some drinking you've been doing lately, yes? The last time that you were in some kind of difficulty, were you drinking then too? And the time before? Do you suppose that alcohol and drinking might have had something to do with all these troubles that you found yourself in?" Maybe the man, in groping fashion, will say a tentative yes. Maybe he won't.

How about the bum who comes around asking for money? Is it better to turn him aside because he smells of liquor? Or to give him a dime or a quarter? I know many will oppose me on this, but I think that it is better to give him the quarter. There is almost absolute certainty that he will use it to buy some more wine or beer, but on the other hand, if he is rebuffed immediately and crudely, the time may come when he will no longer turn to the Church and the priest. If that happens, we may really lose him for good. I think the quarter that is going to be spent for liquor is the better of the two choices.

When the time comes that the man is desperate and appeals to the priest for help because he is desperate, that is the priest's golden opportunity. It seems that an alcoholic must be hurt, and hurt, and hurt some more, until he is finally driven to his knees and realizes that he is helpless. When that comes, and only then will he reach out his hand and ask, "What can you do for me? I'll take anything; just help me!"

Alcoholics Anonymous

The first thing to do is to help him to sober up physically. The aid of a doctor is often necessary for this. The second thing to do in most cases is to put him in touch with some member of Alcoholics Anonymous. The third thing to do is to drop the matter there, apart from assuring the man that he is welcome to come back to the rectory for further talks and

further counselling at any time that he wishes.

The reason why Alcoholics Anonymous will do what the priest himself finds impossible to do is that Alcoholics Anonymous is full of recovered alcoholics. When he arrives there, the man will find it incredible but true that he is in a group of people who demand nothing of him, and best of all, seem to understand him. As he attends the group meetings a gradual awareness of what has been happening to him over the years will dawn upon him. Hopefully, in one of the first meetings that he attends, he will listen to a speaker who practically reads his life to him.

By this time the poor fellow is so sure that he is all alone in the world, and that there is no one else who could possibly have gone through what he has gone through, that he despairs of ever being really understood. If by chance someone whose story closely parallels his, is one of the speakers, he will sit back in amazement. When he leaves the meeting, he will feel that someone has hit him between the eyes with a sledge hammer. The speaker has practically read his own life to him. In doing so he has three or four times raised a roar of laughter from the other members of the meeting. When this laughter occurs he will look around startled. What he is hearing is the truth, why is it so funny? And yet he is sure that these other people are not laughing at him; they are laughing at the speaker. They do not know that the speaker is outlining his own life.

And for the first time he begins to wonder, "Have I been off base? Is there something basically wrong in the whole kind of thinking that I have been doing?" In this way, the first quality of the alcoholic that I spoke of earlier, his incredible selfishness and egocentricity, is attacked, but inoffensively. When he finds that his fellows are laughing at this, he is startled and yet he is disarmed, because they are not laughing at him. He hears them talking about the first drink and the importance of not taking it; of the plan of keeping away from liquor, not for a lifetime, but only for twenty-four hours at a time. He hears the A.A. axioms, "Think," "Live and Let Live," "But for the Grace of God."

A change slowly comes over him. It doesn't happen in the first week or in the first month. But after he has been attending meetings for two or three months in a row. After a while the realization dawns on him that he has found something. This is it. With the encouragement he gets from his fellows, the gradual understanding of himself that he builds up, and with the grace of God that he gets from his sincere return to

the Sacraments, a new way of life begins for him. A humble way of life. He still has things to iron out, and even after several years in A.A. he will still be putting things back in their right places. But the big job will have been done.

He will understand that he is different from other men. He will understand that he now has a different kind of body from other people. Because of the alcoholism, his body reacts differently to the presence of alcohol than does the body of the non-alcoholic. He will learn that at least to some degree his alcoholism was not the product of a weak will but of a weak body. He will be encouraged by what he has done and he will be encouraged also to go out and try to help other people. This is the exact opposite of the seclusiveness, the lying, and the self-centeredness which sprang up with his alcoholism.

Stay on the Sidelines

During this whole process the priest must ordinarily stand on the sidelines. He might be able to tell the alcoholic exactly the same facts that he will learn in an A.A. meeting, but it is not only the facts that are important; the people who give him the facts and the manner in which the facts are presented, are also of vital importance. The priest stands by ready to offer advice when it is asked for, ready to encourage, ready to bring the grace of God through the Sacraments to the man, but the priest should not attempt to use his priestly authority in a way in which it could never be effective. Instead of commanding, he encourages; instead of demanding, he gives.

Over a period of time the priest himself will come to understand why A.A. members take the attitudes they do. With that understanding he can be more and more helpful to the alcoholic; but I don't think that if he is a non-alcoholic himself, he will ever reach the depth of brotherhood with the alcoholic that the alcoholic will find in A.A.

At Sing Sing I spend a great deal of time in the death house. I get to know the men there very well; yet I am quite sure that I cannot understand the inner feelings and promptings and fears and hopes that go through the mind and soul of a man condemned to death. I don't think that anybody could ever understand that, unless he went through the experience himself. Neither do I, by the grace of God a non-alcoholic priest, ever expect to be fully understanding and sympathetic with those who have gone through the corridors of purgatory with their alcoholism. I sympathize with them, I feel sorry for them. I realize that it is not my job to judge them.

I feel that it belongs to me and to every Catholic priest to understand them as best we can and, within the limits of that understanding, to try to help them; but never to allow myself to reach the point of saying, "All right, I know all the answers—now I can tell them." Such an attitude would be fatal to the very purposes that I have in mind. I hope these observations will be helpful to someone, and let me repeat again, I have told you the experiences that I have gone through. I do not set myself up as an authority. I just hope that these remarks will be helpful to other priests dealing with the fellow whom the finger of alcoholism has touched.

Gimmicks And Vocations

We are glad Bishop Wright of Worcester spoke out to Catholic educators against the silly nonsense that is being perpetrated in the cause of fostering religious vocations.

"Throw out the gimmicks," the Bishop told them. The pious style shows and the enthusiastic descriptions of handball games in the seminary are worse than a waste of time as far as vocations go. "Amen, Bishop," say we.

Tell them it's going to be tough. Tough enough to get through the preparation and tougher thereafter. That is not only more accurate but also more effective. Any priest or nun in his or her right mind can remember that what attracted them to their state of life was certainly not some trivial material advantage . . .

No girl ever stayed six months in a convent because she wanted to wear that "cute" religious habit. No boy ever studied in a seminary for the wonderful ball games played there. You can get far snappier clothes and better baseball outside the convent or seminary . . .

What attracts and fosters vocations now as before is idealism. The idea of sacrificing the perishable pleasures of the world for something of far higher value. It's idealism that fires boys and girls with the desire to be selfless persons dedicated to Christ and to the spiritual welfare of their neighbors.

This kind of idealism is not fostered one bit by telling the youngsters how secure and carefree their life in a convent or monastery will be. The youngsters don't want to be carefree. That's an adult dream. When you were young, remember, you wanted to bear the responsibilities of the whole world.

Kids dream of being President of the United States; only adults ever dream of being Vice-President.—**Indiana Catholic and Record** (Indianapolis).

Europeans and Senator McCarthy

Mr. Thomas J. McIntosh

Has he really injured our prestige abroad?

IF there is one refrain which has caught the fancy of international-minded Americans recently, it is the assertion that Senator Joseph R. McCarthy is lowering his country's prestige in Europe. Although the cantors of "responsible journalism" ululate daily to this effect, there has so far been little effort among independent observers to assess European reactions to the Senator's work.

What is the incidence then of so-called McCarthyism upon the American position in Europe? Is the Senator undermining his country's prestige here? In any event, what motivates Europe's response to this new challenge in American political life?

A word first about American "prestige" in Europe. This is a favorite vocable of internationalist writers, eager to foster among their readers a disposition of poetic bonhomie toward "our friends abroad." As applied seriously however to America's standing in Europe, the word "prestige" smacks of semantic holiday.

Over a vast part of Europe, and precisely among many of its "best people," America's language is ridiculed, her culture is scorned, her economy is feared and her citizens are despised. A concordant and deep-seated dislike of America is one of the few elements of ideological community surviving in Europe today and is, in many ways, a polar star in the European intellectual's world of negative values. Indeed, nothing is more characteristic of this intellectual than his articulate cant about American materialism, optimism, barbarism, etc.

Those enemies of Senator McCarthy who invoke American "prestige" in this quarter of the globe are perhaps less mindful of genuine European opinion than of that Americanophile image of "The European Mind" conjured up by propagandists of the Department of State and the Council on Foreign Relations. Again, if on-the-spot emissaries of "responsible journalism," they may be simply too eager to document editorial preconceptions. Whatever their motivation, they are basing their case against the Senator upon what is, in the light of European realities, a demonstrably inaccurate assumption.

Judging from the lamentations of his critics, one might expect McCarthy's name to

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have become a scare word in European households. Such matters take time however. At the moment, according to a survey reported last year (April 17) by London's *The Economist,* while five Englishmen out of six can identify the "Notting Hill Murderer" (a local villain of rare parts), only one in six knows that McCarthy is campaigning against Communism. It is questionable then whether the Senator's methods, which *The Economist* itself characterizes as "bluff and blackmail," have given rise in Britain to anything like extensive "anxiety over the future of United States democracy" (*New York Times,* March 5, 1954).

But is this cavalier treatment merely the evidence of an ancient racial quarrel? It would seem not, for on the continent of Europe public opinion at large is even more innocent of the Senator's existence. Here McCarthy, far from being the incarnate evil of liberal metaphysics, is but a little-known foreign politician whose Celtic name occasions rather more consternation among orthographers than among philosophers.

This is not to deny that the philosophers are disturbed. Indeed, for the mandarin class that edits the newspapers and staffs the government ministries of Europe, McCarthy has become an obnoxious reality and has, effectively, administered a blow to American "prestige." Within this narrow and, be it noted, most unrepresentative set of inbred "clerks," the Senator is regarded with much the same disgust and dismay with which he is viewed by the corresponding stratum in American society. In a word, the Senator is considered crude, intolerant in the extreme, and bent upon the destruction of cherished liberties.

But McCarthy's vilifiers in Europe are, if anything, even less disposed to "look at the record" than his critics in America. Admittedly, this record is all but inaccessible for a European. The four U.S. sources which circulate in Europe (two New York papers and two weekly newsmagazines) are manifestly ill-disposed toward the Senator. For the rest, Europeans form their judgments on the basis of documentation which is not only unobjective, but disreputably so.

Secondary Sources

Last spring, for example, the respected Paris daily, *Le Monde,* published a series of articles on McCarthy inspired by the muckraking polemics of Anderson and May, *Look* magazine, and the "independent socialist" *Monthly Review.* It is little wonder that the series conveyed a lurid impression of guttersnipe politics conspiring with adventurous high finance to destroy democratic institu-

tions in America. The editors of *Le Monde* have been "had" on occasion before; nevertheless, this was a singular example of what McCarthy's enemies at home and abroad are pleased to term "unfairness and irresponsibility."

The European *élite's* general ignorance of the McCarthy record is perhaps best exemplified by the repeated assertion that the Senator "has not uncovered a single subversive so far." This is a peculiarly stubborn mechanism of the anti-McCarthy mentality. While it has been effectively exploded for Americans by the recent work of Buckley and Bozell, it persists as a "given" even among sincere European commentators. The freemasonry of librarians, as strong in Europe as elsewhere, will of course see to it that *McCarthy and His Enemies* does not pollute this well of innocence.

But the European intellectual's approach to McCarthy is governed less by ignorance than by proneness to regard Communism itself as something of a Christian heresy. From this dubious premise, it follows that efforts to root out Communism are "inquisitions," and that the Senator is a televised Torquemada.

The naiveté which Europeans evidence in this whole question may be gauged by the following excerpt from an article titled "McCarthyism and Fascism" which appeared in the May, 1954, number of the French review *Esprit:* "We do not intend to cast doubt upon the fact of Communist infiltration in the American administration, nor upon the existence in America of an espionage network. But is there any reason to believe that this has assumed greater proportions there than in Sweden, France or Great Britain?"

Benign Tolerance

This attitude of benign tolerance toward Communism is widely held among McCarthy's European critics. Another article in the same issue of *Esprit* carried the matter further when it advised foes of "McCarthyism" to "Explain to Americans that Communism is a much more complex thing than a clandestine association of evildoers, that, while its economic and social theories are perhaps questionable, they are also serious, and contain an element of idealism . . ."

Rare are the instances of even partial understanding of what the Senator is fighting. One such instance is afforded however, by the perceptive Scot, Denis Brogan. Voicing a generally unfavorable opinion of McCarthy, Brogan is candid enough to point out that, in America, "There *were* secret communists in high places," that "The Tydings investigation

did lean over backwards in giving the Department of State a clean bill of health." Finally, Brogan warns "As long as the 'liberals' in America dodge the awkward fact that American policy and judgment were, to some degree, affected by blindness to the nature of world Communism, Senator McCarthy will have things easier than he should or need have" (*The Spectator,* February 12, 1954).

"America First"

McCarthy is regarded in Europe as an American who places American interests first and is determined to serve these interests, even when they conflict with the "moral imperative of the organized international community." This alone is enough to damn him in the eyes of the many Europeans who take it as a postulate of international order that America's political power should stand in inverse ratio to her financial responsibility. A decade of coddling has produced the impression in Europe that, among Americans, courtliness is a rule of state. In this climate of "mutual comprehension" McCarthy is a falling barometer; and his growing influence in American political life introduces what a London editor has lately termed "flesh-creeping possibilities."

But there are other and more subtle considerations involved in the European intellectual's rejection of McCarthy. The Senator's personality is, even in Europe, a factor of some importance. While Denis Brogan concedes that "Joe is a regular guy himself," and while *Le Monde's* Washington correspondent sees a certain charm in the McCarthy manner, these generous views are quite unrepresentative. On the contrary, those very attributes of McCarthy's make-up which serve him well in American politics—his geniality, his "rough-diamond" disposition, his flavor of democratic radicalism—tend to arouse the instinctive snobbishness of Europe's *élite.*

McCarthy the son of immigrants, McCarthy the short-order cook, McCarthy the ambitious young lawyer, McCarthy the United States Senator—this man's career does reflect with succinctness that America of opportunity loathed and feared by the caste-minded ideologues of Europe. McCarthy is too husky to please the ascetic Fabian, too outspoken to satisfy the continental word-monger. His ties are too loud, his suits too ample. He drinks milk. He calls people by their first names. He is, in short, the quintessence of that parvenu America which Europe hates.

But the Senator's partisans are drubbed with equal ferocity. They are the "little people" in America, "the bank clerks, the small farmers, the petit bourgeois who are flattered that McCarthy lets them witness—

thanks to newspapers, radio and television—the momentous drama of our times." They are the "know-nothings, obscurantists and brutes" who delight in seeing the "cultivated well-born (gens lettrés, de bonne famille) aristocrats of thought, the fine flower of American civilization, dragged in the mud" (*Esprit,* May, 1954).

Again, they are the men "from the wrong side of the tracks," seduced by the Senator's "crude appeal" (*The Spectator,* March 5, 1954). Finally, they are the "new rich from Texas who recognize instantly in the Senator a member of the same family of parvenus" (Sartre's review, *Les Temps Modernes,* February, 1954).

This is but a sampling of the arrant snobbery which McCarthy's "liberal" foes in America are daily passing off as "the outraged indignation of democratic-minded peoples throughout the free world." The intellectual dishonesty inherent in "anti-McCarthyism" could hardly be manifested with more impudence.

His Opposition to Bureaucracy

Recent events in America have posed a number of constitutional problems. These do not pass unnoticed in Europe, where McCarthy is seen as a sort of gadfly, stinging his legislative colleagues into a rash stampede against executive power. The current administration had, in fact, hardly been installed when *The Times* of London began pointing to McCarthy as "an embarrassment for Ike," "a dedicated Casabianca of the Republic," etc. And the Senator's publicized clashes with the Pentagon and the White House have underscored his role as a formidable foe of centralized bureaucracy.

European intellectuals are predisposed here as elsewhere, since they are, by and large, confirmed statists. But this bias in favor of America's executive power as against her legislature rests upon something more substantial than mere theory. For it is an open fact of American political life that, in their respective attitudes toward Europe, Congress traditionally shows less submissiveness than the President and is indeed, at times, fractiously disposed to kick over the milking stool. Too, harking back to an earlier note, while Congress reflects the cultural deficiencies of Babbitt, "the Eisenhower government is, on the contrary, supported by the 'old wealth,' with its relatively liberal tradition, which forms the American aristocracy" (*Le Monde,* February 25, 1954).

McCarthy's European enemies were openly delighted last spring when the White House cabal undertook to silence him. Some days *prior* to the Army's release of its charges (March 5), a lead article in *The Spec-*

tator had advised the Senator's British critics to keep silent while "the leaders of the Republican Party" went about assassinating him politically. It was regretfully acknowledged that "This situation, in which the central operation is a hatchet job carried out behind the scenes, is apt to induce a feeling of frustration and helplessness in the onlookers."

When the Cohn-Schine story broke, the fellow-traveling *New Statesman and Nation* gloated over the Senator's discomfort, and opined accurately that the "report issued last week seems to have been prepared by the Army as an insurance against McCarthy." Thus, even before the elaborately staged circus had begun in Washington, some of the Senator's bitterest European enemies were already granting the essence of his case.

National Suicide or Realism?

Few Europeans have perceived the basic issue raised by McCarthy's campaign, namely, whether Americans are, like modern Graeculi, to be destroyed by their own refined sense of "fair play," or whether, disregarding their compromised and compromising *élite*, they are going to cultivate a healthy Macedonian realism in the face of danger.

Auguste Viatte caught something at least of this moral conflict when he observed in *La Vie Intellectuelle* (May, 1954) that McCarthy's gesticulations correspond to his natural flair for showmanship, but also to his desire to show that no authority, however exalted, can escape popular control . . . "Your functions, Mr. Diplomat, do not cover you with any immunity; nor do your stars, Mr. General; and university degrees do not intimidate a son of the people; for he will force the doors, and he will clean out the stables."

But it is precisely this element of "popular control" which renders the McCarthy program so abominable in the eyes of the "well-placed, highly educated, and well-mannered," in Europe as in America. It is significant, for example, that a traveling political scientist from the University of Chicago, speaking recently before an enlightened audience in Switzerland, prompted an enthusiastic response when he coupled criticism of "McCarthyism" with a denunciation of the obtrusive role played by public opinion in the formation of American foreign policy. In Europe at least, though many would contest the point, "anti-McCarthyism" reflects, before almost anything else, the fascist notion of a spiritual *élite*.

It is evident that dislike for McCarthy is most intense among British and French intellectuals. In Belgium however, the socialist politician, Paul-Henri Spaak, terms the

Senator "a fascist phenomenon." The Swiss, though more moderate in expression, accord with this view and regard the Senator as a factor tending to cramp American diplomatic initiative. On the other hand, the West Germans, who are themselves fighting Communism with 400,000 privately constructed housing units each year, have little time to worry about the alleged menace of "McCarthyism." The same goes for the Italians, who are refreshingly skeptical in matters of political demonology.

Senator McCarthy is not at war with Europeans. He has, in fact, made few references to them, beyond expressing in instances his justified indignation over their blood-trade with the common enemy. But the Senator is at war, in his own country, with entrenched complacency, with sophisticated cowardice, with the unrooted liberal intellect which, denying all absolutes, holds nothing sacred outside itself.

The Senator's European critics make it abundantly clear that this conflict transcends the frontiers of America, that it is a struggle of truly human proportions, and tragic consequence.

The Burden of the Catholic Educator

It may easily happen that we become a bit too smug and too well satisfied with what we are doing in our schools. We have made advances. We have made real progress, but the educator who is content with what he is doing is always in a bad way . . .

It is not a tribute to us that frequently we have solved the problem of the handicapped child and the delinquent child by excluding them from our schools. What provision have we, even in our large diocesan school system, for the education of blind children, for the education of the educable but subnormal child, for special care for the child with an unfortunate home background? Have we always given enough attention to studying the individual child in our classroom? Have we conceived of our work as being a work for merely the normal child? Certainly the little blind child, the little deaf child, the little child educable but under-normal is a child of Christ. It has a right to our services. What are we doing for them? Are we training teachers for the special education of these children? Are we giving enough attention to the ungraded classroom in our schools? Are we setting up provisions for studying behavior problems, which very frequently on analysis become very simple problems? Are we stressing enough the importance of corrective reading clinics? I think that our Catholic educators ought to give more thought to this field of Catholic education.—Cardinal Stritch (Quoted in **Catholic Mind**).

Don Salvador's Confession

Puerto Rican vignette

John Francis, O.F.M.Cap.

"PADRE," said Dona Juanita, a sweet young lady of seventy-five, "Padre, this husband of mine is absolutely stupid. Two weeks now I have taught him to pray, like you said, 'To make the First Holy Communion, one must know how to pray . . .', and the old burro, after two weeks, knows only 'Our Father who art . . .'"

"Well, Juanita, isn't he interested?"

"Interested? He babbles about nothing else." Juanita threw up her hands. "Just yesterday I said, 'Old man, it is raining. Come in the house.' And he was practicing 'Our Father who art, who art—in—in heaven . . . Ha, old woman,' he said to me, 'you think I'm stupid . . . Listen . . . Our Father who art in heaven! How do you like that?'"

"That's some progress anyway," the Padre said. "Where is he, by the way? He has to come to Mass, too."

"There he is." Juanita pointed. "And I'm ready to give up."

Poor old don Salvador, bare feet and tattered clothes as usual, bowed his head at the accusing finger of his wife. He called himself Catholic . . . proudly . . . but to him the 'Hail Mary' was a difficult piece of recitation, the 'Our Father' was impossible, and the written word a complete mystery. But still, he was baptized, and that made him a pillar of the Church. Now, of all times, he had the chance to make his First Holy Communion, and he was old, and not very bright. (Not that he ever was.) He faced a dim future.

". . . and," continued his wife, "since then he forgot, forgot the words . . . 'Art in heaven.' I have married a burro."

"She's not so bright either," mumbled don Salvador. "Just two days ago she burnt the rice for supper."

To avoid a domestic quarrel, the Padre went over to don Salvador. "Let's see what you know, don Salvador." And the inquisition began.

"You know, don Salvador," began the Padre, "there are some things you must know before going to Holy Communion. For example, how many Gods are there?"

"One," don Salvador held up one finger, ". . . and only one."

"Good," said the Padre, and then tossed a block-buster: "Who is Jesucristo?"

"He is God, too," was the answer. "Didn't you say so yourself this morning?"

"Yes, I did," (such frankness is common) . . . "but you want

to go to Communion. What is this 'Holy Communion'?"

Don Salvador looked puzzled. "Padre, I am an ignorant man," he said. "Don't confuse me, please. You have told me all these things already. The Sacred Host is Jesucristo, and when one receives the Host, one receives Jesucristo."

"Do you believe that, don Salvador?"

"Why not?" he answered. "What the Padre says is true and I am a good Catholic, so I believe."

One month passed as don Salvador struggled with the words of the Our Father and the Act of Contrition. At times simple faith and love of God make up for a lot of ignorance. The great day dawned—First Confession and First Holy Communion for don Salvador. He still looked confused . . . "Padre, a problem," he said. "I must speak to you first."

There was no hurry. Time means nothing here, so don Salvador got the Padre aside.

"Listen," he said, "my wife has taught me to say, 'O my God, I am sorry for having offended Thee. But I never done it."

"What did you never do?" asked the Padre as he looked anxiously at the line of penitents at the box. "What's the matter?"

"I never committed 'having offended Thee,' that's what. My wife said I should be sorry for it, but that's one thing I didn't do."

Patience, oh patience! "That just means bad things—you know . . ." The Padre tried to think up an appropriate example, ". . . like—well . . ."

"Like when I stole a chicken from Antonio?" continued Salvador.

He spoke loudly with relief, and then looked around. Nobody had heard, thank God. "Is that what 'having offended Thee' means? My old woman thinks she's smart. Why didn't she say so in the first place?"

"Good," said the Padre. "Are you ready?"

"Yes," don Salvador wiggled his big toe and answered, somewhat embarrassed. "But for the Act of Contrition . . . all I know is: 'O my God, I am sorry for . . . for . . . the bad things I did. I don't know the rest."

"Don Salvador, if you are really sorry, that's all you'll ever have to know." Simplicity is a beautiful thing. "Don't forget to say your penance."

"Exactly as given," he answered. "Where do I go now?"

So the great experience was over. Good, old and ignorant don Salvador confessed his sins and received his penance. God

judges man according to his lights, and so must His representatives. Penitents came and went, absolved and clean. But don Salvador struggled with his penance for thirty long minutes. The Padre saw him twist and turn—the curtain of the confessional doesn't hang just right.

Mass was about to begin. *"Impone, Domine, capiti meo galeam salutis . . ."* said the Padre as he put on the amice.

"Padre," whispered a voice. "Padre, my penance . . . I got up to 'hallowed be Thy name,' but I can't finish it by myself. Can I get the old woman to help me? It's pretty hard."

"Yes," the Padre said, "she may help you . . . *Dealba me, Domine, et m u n d a cor meum . . .*" continued the Padre.

"Only once?" whispered the voice.

"Yes, don Salvador," said the Padre, "only once."

Get Them Before They Murder

Repeatedly it has been found that the person responsible for the kidnaping, the mutilation and the murder of some child has served time in prison for a sex offense of one type or another or has been confined to a mental institution for abnormal behavior.

In case after case these psychotics had been released, either because their jail sentence had expired or because there was no room for them in the institution or because some official or other decided it was about time to turn them loose . . .

. . . The police, of course, cannot lock up known sex psychotics in the absence of any charge against them. The fault lies with the release of these people, once they are under custody, before scrupulous psychiatric examination.

If they are found to be mentally ill, or possessed of traits that make them dangerous to the public, they should be sent to an institution and kept there until their normality is certified.

—Philadelphia Inquirer quoted in **Information.**

Spiritual Progress

". . . Him Who being Power and Holiness itself would have but to take a soul in His arms and raise it up to Him in order clothe it with His infinite merits and make it holy. . . . If weak and imperfect souls like mine felt what I feel, not one of them would despair of reaching the summit of the mountain of love."

—St. Theresa of the Child Jesus, Autobiography, Chp. XI.

The Problem of Masturbation (II)

Robt. P. Odenwald, M.D. *As the psychiatrist sees it*

ONE can hardly say that all individuals in whom masturbatory practices produce psychic conflicts are abnormal. They may be introspective, introverted, idealistic, shy, or even timorous, but that is not sufficient to classify them all as abnormal. However, masturbation may either indirectly induce emotional disturbance, or it may frequently be a symptom of latent and serious personality disorders. In the latter case, masturbation, rather than being a cause, is a result of a psychic disturbance and may be a warning sign that a psychotic episode is in the offing. This is especially true of habitual chronic masturbation that continues during adulthood. This type of practice is found in psychopathic personalities.

There result sentiments of guilt, anguish, and distress in the individual who isolates himself from the world and declares himself in opposition to it. The sex act by original design was meant to propagate. The masturbator, because the act is divorced from that design, experiences only emptiness. In the act of masturbation, there is always an unused residue of giving and of abandoning which can only come into play sexually outside the self, and which, without being aimed at something else, remains devoid of meaning. A vague sentiment of guilt is born which may produce neurotic anxiety. Every sex manifestation may become infested with fear. Neurotic feelings of inadequacy, inferiority, and dissatisfaction may appear.

Case 9. — a 35-year-old married man, father of three children, had been suffering from depressed states and certain phobias. He appeared apprehensive and shy, and had difficulty expressing himself. After considerable hedging he finally mentioned that in the back of his mind there was always the thought that his trouble had to do with sex. If there were no sex, he would feel fine. After every intercourse with his wife he had either at once, or more often the next day, a spell of depression, a feeling of anxiety, a sensation of dizziness and faintness.

Without entering deeply into the dynamics of this case, it should be mentioned that this patient was reared by very rigid parents. He received no proper sex education. Before entering school he was taught that the genital organs should not be touched, and that God would punish with early death and eternal damnation those who did

touch them. This had a deep influence on him as he entered school. The warning seemed to be connected, he thought, with playing with other children. In school he was afraid of the nuns and especially fearful of sin. He remembered especially the Sixth Commandment, and the teaching that every sin against it would be a mortal sin. He recalled vividly a story about a little boy who sinned against the Sixth Commandment and was punished by being struck by lightning in spite of all that his wealthy father had done to protect him from harm. The patient was never able to forget this story of the impossibility of escaping God's punishment.

When he was 16 years old, the patient fell in love with a girl whom he dated for about one year. The first time he kissed this girl intensely, he fainted, later became depressed and nearly unable to make his way home. After he met and married his wife everything went fine until their first marital intercourse, which caused him to experience terrific feelings of having sinned and a fear of punishment and death. Nevertheless, he was successful in his work and a good provider for his family.

Danger of Over-Emphasis

This case illustrates the danger of over-emphasis on sins against the Sixth Commandment. There are, of course, indications of a deeper disturbance. There was an over-dependence on the mother, perhaps some unconscious homosexual tendencies, the substitution of the wife as a mother, and other pathological dynamics. However, in the foreground there remains the fact that this patient had no proper sex education and that sexual significance was extended even to normal childhood activities such as playing with other children. Darkness was connected with sinfulness. Being away from mother without supervision was dangerous. Mother had to see first any movie which the boy wanted to attend, any comic books which the boy wanted to read. His mother still supervised all his married activities, even the most intimate functions of his family life. He dreamed of sinning against the Sixth Commandment, and in his dreams the principal of his former school was a policeman who chased him. Although he knew that legitimate relations with his wife were neither forbidden nor sinful, he had extreme difficulty in overcoming his feelings of guilt in relation to the Sixth Commandment.

Moral Responsibility

It is a general principle of moral theology of course that voluntary masturbation is a mortal sin for everyone who

has a normally healthy mind and a free will. The moral responsibility in an individual case is partially dependent upon the personality of the individual, the causes of the masturbatory practice, and the efforts that the individual makes to get rid of the habit. Each case then demands individual consideration. Age, life, history, individual constitution, and environment background are all important factors. A psychic unbalance or a disturbed psychosexual development reduces moral responsibility insofar as they impair the proper use of intellect or will. However, even abnormal personalities must evidence an honest desire to regain self-control and to check such inclinations, particularly by avoiding dangerous occasions.

Case 10. A twenty-two-year-old girl was extremely shy in the presence of men. Previously troubled by certain sensations in her vagina, she had been given a vaginal massage by an old-fashioned doctor, after which she felt "exhausted but better." Later she developed a compulsive urge to cleanse her genitals; every night she spent two full hours on that performance, using two cakes of soap.

The girl did not consider this compulsive act as masturbation. Analysis disclosed deep-lying fear of committing sins against sex and at the same time strong sexual desires. The vaginal cleansing was a compromise that would satisfy her desire without arousing her fear of committing sin. This case is a classic example of a severe anxiety neurosis combined with hypochondriac sex symptoms.

To judge the moral responsibility of such a person, a confessor could not apply any hard and fast rule. Certainly, she was masturbating in the true sense of the word. She did not, however, even consider these acts to be acts of masturbation.

Therefore, one could hardly hold her fully responsible for them. To *directly* advise such a girl of the objective immorality of her behavior might precipitate a very grave psychological shock. Even a highly trained and competent psychiatrist would certainly hesitate to do this.

Case 11. A senior high school girl complained of being unable to do her regular work. She was tense, anxious, and masturbated several times daily. During her masturbatory actions, she was plagued by illusions that her boy friend was watching her. She overcame the tension created by a test by masturbating immediately before the test. When she was last seen, this release from tension was achieved only by masturbating several times during a test.

To the psychologically naive, the simple remedy for this girl's

trouble might lie in prayer and frequent reception of the sacraments. We do *not* mean to deny the value of religious practices for anyone, but it is no more common for them to cure true mental illness than it is for them to cure physical illness. This girl's masturbatory behavior was evidently a part of an incipient psychotic condition. To treat her in any way short of deep psychotherapy would be to fail to do what should be done for her. Scolding her about her masturbatory habit might easily precipitate a psychotic outburst. Superficial encouragement to do better would certainly not alleviate her problem for long. Although this girl knew she was masturbating, her moral responsibility was probably on a par with, or even less than, that of the girl in the previous case who did not know that she was masturbating.

Each Case Is Different

It is quite true that the two cases we have outlined above are rather extreme cases and do not represent the average person with a problem of masturbation. However, the line which runs from these cases to that of the normally healthy mind and free will is a continuum along which lie many gradations. The point we are trying to make is that each case must be evaluated individually. Those who masturbate cannot be judged as a group, nor can they be treated as a group. There is no set formula of advice for those who would cure this habit.

Marriage is sometimes suggested as a cure for masturbation. If no psychoneurotic symptoms are present, then marriage, which will afford a legitimate opportunity for sexual activity, may cure the habit. However, marriage is not to be recommended when masturbation is due to a psychoneurotic disposition. In such cases marriage may be harmful rather than helpful because such persons often suffer from psychotic impotence and, even though not physically impotent, usually remain victims of their perverse or narcissistic attitudes. As a result they usually continue their masturbatory practices despite their marriage. Consequently, confessors should be cautious in advising marriage as a cure for masturbation, and in doubtful cases a priest should seek advice from a reputable psychiatrist.

Case 12. Mrs. D. had been brought up in a rigid home situation. Her father had died when she was very young. During her college years she was socially adjusted and had many dates, but strenuously objected to any petting and reported it to a pastoral adviser. Yet she masturbated — at first infrequently, but gradually more often until at twenty-eight she was con-

firmed in the habit. Because of her moody and depressed spirits, her mother consulted her son, a priest. On his advice the girl married a young man with whom she had been going for two years. The mother, however, objected to the marriage. The objections of the mother, who went to live with the married couple, kept preying on the girl's mind to such an extent that after every intercourse she felt guilty and expected maternal reproach. Finally she discontinued marital relations, preferring masturbation to the marital act, for she did not fear that her mother would object to this practice.

Case 13. Another woman, whose case presented obsessive compulsive features, masturbated regularly before her marriage. After marriage, sexual intercourse never gave her full satisfaction. She complained that her husband was stupid and inexperienced in sexual matters. She soon found that masturbation satisfied her needs better than marital intercourse. As a result she opposed sexual relations altogether and returned to her old habit.

Case 14. Mrs. Y. came to a psychiatrist for treatment of her depression. She felt hostile toward everyone including God and her husband. She had been married seventeen years, and although her husband had provided well for her, she stated that their marital relations were far from satisfactory. Her husband had had intercourse with her on their wedding night and one other time in all seventeen years of their marriage. Further investigation showed that her husband, a habitual masturbator prior to marriage, had married in the hope that regular intercourse would enable him to stop masturbating. However, he soon found that he preferred masturbation to marital relations and so refused intercourse.

These are but three examples of many cases in which marriage did not cure the masturbatory habit. As in all such cases the spouse suffers equally as much as, or perhaps to a greater extent than, the masturbator. Therefore, one should not lightly advise marriage as a cure for masturbation. At least one other person and perhaps many others will have to suffer great mental torment when marriage is not the cure for masturbation.

Treatment

The cure of masturbation presents an extremely varied problem depending upon the many factors involved in the individual case. One group of psychiatrists maintain that masturbation is a healthy release for certain neurotic con-

flicts and should be encouraged in such cases. This type of counsel is both morally and medically unsound; for, rather than preventing or curing neurotic conditions, it often causes or aggravates them. Many who masturbate habitually are anxious to get rid of the habit and none may be condoned in it.

There is no single remedy to cure all masturbators. One must first of all distinguish between normal individuals who masturbate temporarily or habitually, and those whose masturbation is the result of an abnormal disposition. For example, the masturbatory practices of pubescence and adolescence are not to be considered abnormal in the majority of cases. However, these practices may reflect a general maladjustment to the physical and emotional changes taking place in that period. In practice, of course, it is not always easy to distinguish between the normals who masturbate and the abnormals who masturbate. In doubtful cases the decision should be made by a reliable psychiatrist.

Treatment of the normal group consists of healthy sex education and sound counseling. With young children, prophylactic measures should be taken by the parents who must give the child love and affection and at the same time avoid arousing morbid attitudes before there is any possibility of the child realizing that he is doing wrong. Restrictive and punitive measures should not be used in this regard. Warnings and threats that disease will arise, that the genital organs will be destroyed or cut off, should be completely avoided, as these form the basis for future morbidity.

Counsel Is Needed

The first line of defense with adolescent masturbators is obtaining the help of a confessor or religious counselor, who will realize that it is the adolescent personality as a whole that must be considered. The adolescent does have special problems and special temptations. A specific cure for masturbation in adolescence is not available. A common-sense program of living is recommended, including sufficient exercise and sleep, fresh air, healthy companionship with members of both sexes and absorbing occupations. It is also recommended that parents, and others having charge of adolescents, should try to give them *all the sympathy and understanding possible.*

It is unnecessary to point out that our modern adolescents live in an atmosphere of liberality. One may expect the "sophisticated" adolescent who indulges in "heavy necking or petting" to be sexually tense a great part of the time. As a result the habit of masturbation may easily be formed. An oppressive, restrictive regimen

for youth is not recommended. Indeed, it may well be harmful. A healthy, virile discipline and a training of the will is the best means to prevent masturbatory habits. If the youth is taught self-discipline, if he is taught that he can and must restrain himself, and if he seriously attempts to discipline himself in all phases of life, in food and drink as well as in sex, he will have the tools within himself whereby he can control the tendency toward masturbation.

The religious counselor should advise the adolescent who sincerely wishes to overcome his habit to fight against his practice with indirect methods, i.e., the adolescent should learn to divert his attention from sexual interests by supplying positive interests in their place. The religious counselor should not minimize the sinfulness of masturbation, but should inspire such courage and confidence in those who masturbate that they will gradually overcome their habit. To strengthen their courage, it is a good thing to tell them that the current tales about the physical effects of masturbation hinge on ignorance. Such advice will remove fears which often cause fright, worry, and depression. In view of the penitent's psychic condition, lectures on punishment and God's avenging hand, although theoretically justified, will sometimes have deleterious effects.

The priest, however, should not fail to recommend supernatural means which will secure for the individual the divine grace he needs to overcome his habit. Prayer and the sacraments also have a therapeutic value in that the person who sincerely prays for his conversion will automatically strengthen his will to do his share toward effecting it. However, when the habit of masturbation is due to an abnormal disposition, supernatural means alone fall short of the mark; one would be asking for a miracle, if one neglected to use suitable therapeutic remedies.

Whenever there is a serious suspicion that masturbation is caused by an abnormal disposition, the patient should have the help of a psychiatrist who will try to uncover the root of the trouble. The habit of masturbation may be found to be due to compulsion, anxiety, or a psychotic condition. The diagnosis and treatment of such abnormalities demand the services of a psychiatrist and should not be handled by the psychologically untrained.

No service is so hard as the half-and-half service. Don't try to be a saint by halves, because you can't. Give to God all that He asks—and always.—**William Doyle, S.J.**

Code and Cult

Questions may be submitted to the editors

Joseph F. Marbach, J.C.D.

IN 1945, a couple came to a certain rectory expressing their intention of marriage. This was a "hurry-up war marriage." The pastor was absent on vacation. So far as the assistant can recall he (the assistant) had not received delegated faculties for this case as is required in our diocese. Of course, the pastor learned of the case after his return. The question now is: Did the lack of specific delegation from the pastor render the marriage invalid? If so, what is to be done about it?

Fortunately, the rules of Canon 209 about the Church supplying a lack of jurisdiction in a common error may be applied to marriage cases. On March 26, 1952, the Pontifical Commission for the Interpretation of the Code answered *"Affirmative"* to the question: *"An praescriptum Can. 209 applicandum sit in casu sacerdotis, qui, delegatione carens, Matrimonio assistit"* — *AAS,* XLIV (1952), 497.

We would judge the element of common error required by Canon 209 exists in this case and so the marriage may be considered valid. It would be best however to ask your Officialis for his official opinion.

* * *

I) Father X, a religious, becomes tired of what he considers the monotony of regular religious life and desires some days away from his residence. He has no reason on which to base a request for an absence. He arranges with his brother to write and say that there are family difficulties requiring his presence at home. On receipt of the letter from his brother, Father X shows it to his superior and requests permission to go home. His request is granted and he remains home a week before returning to his residence. Is Father X a fugitive?

II) Father Y has not been feeling too well and thinks that a vacation will benefit him. He presents the situation to his superior, who gives him permission for two weeks at home. The Constitutions, however, say that the local superior may allow his subjects really useful absences lasting up to five days. By making use of this permission is Father Y a fugitive?

III) Father Z, local Superior of a religious house of studies, who according to the Constitutions, may allow really useful absences of his subjects up to five days, always allows all the priests of the house who wish to go for four or five days absence from the residence during the Christmas holidays. Are such a superior's subjects "fugitives"

since no reasons are asked or required by the Superior, who simply wishes to give them a "break"?

IV) A local superior, who according to the Constitutions may allow an absence of five days for a useful reason, allows a religious five days absence for a reason which both he and the religious know is not sufficient. Is the religious a fugitive?

V) A local superior who according to the constitutions may be absent or allow his subjects a really useful absence up to five days, simply to get away for awhile takes a two weeks vacation, without permission of any higher authority. Is such a superior a fugitive?

I don't believe any one of these priests is a "fugitive" in the sense of Canon 644.3 — a *fuga* is a deliberate flight from authority, hiding as it were from a superior. If the priest is not trying to hide where he can't be reached, he is not a fugitive. Custom also is important in the sense that some customs may be tolerated in a community and thus implicitly approved. A few days extension of permission would fall under the old principle "Parum pro nihilo refertur."

Intention seems to be the main thing. These priests do not intend to withdraw themselves from the authority of their superiors and they do not intend to run away in the sense of disappearing from view for a while.

The first case, of Father X, seems to have malice in it, at first glance. However, it is important to remember that psychic difficulties can be as real and as serious as physical difficulties and thus in a true sense we may say that Father X and Father Y are *both* sick and need some therapy outside the religious house — that is their primary purpose, not the *fuga* of Canon 644.3.

It may be admitted that most authors take a stricter view, but the above mild opinion is presented for what it may be worth. Cf. Creusen-Ellis, *Religious Men and Women in the Code* (Bruce, 1953), n. 341: "The crime of 'flight' (*fuga*) implies that the religious by leaving withdraws himself from his dependence upon his superiors. This element distinguishes flight from a simple unlawful going out. The latter would consist in a brief absence, or the prolongation of a legitimate absence, during which the religious may easily be reached by his superiors. Such would be the case if a religious prolonged for a day or more, without permission, a visit allowed him to his family, or some ministerial work. All authors are agreed in holding that *flight* supposes an absence of at least two or three days contrary to the wishes of superiors."

Canon 644.3 states: "Fugitivus est qui, sine Superiorum licentia, domum religiosam deserit cum animo ad religionem

redeundi." Some authors seem to substitute "statum" for "domum" in the Canon and if this were true there would be less difficulty in judging actual cases but there seems no reason to make such a substitution of ideas. Cf. the dissertation of Fr. Riesner, *Apostates and Fugitives From Religious Institutes* (Washington, 1942) pp. 5, 66, 70-77.

It is not an easy question. Canon 606 allows superiors to grant permissions for brief absences for grave reasons according to their constitutions. To arrive at a definite answer in a practical case, the strict views of the authors might be counterbalanced by the customs of the Institute. Some religious orders of course settle the question minutely in their constitutions.

* * *

UNDER the new American discipline of Lenten fasting and abstinence, we distinguish two distinct obligations, say, on an Ember Wednesday: the fast, and partial abstinence. Hence, our high-school youngsters may nibble and lunch as much and often as they please, since they are under 21, but they may have meat only at the principal meal of the day, since they are over 7. Right? Or does their excuse from fasting also do away with even partial abstinence? Our district Catholic High has been serving meat to the students at lunch. Many of us priests think this is wrong.

Yes, a new notion—of partial abstinence — is now present in our American regulations. On Ember Wednesdays and Saturdays, and on the Vigils of Pentecost and All Saints, we find the obligation of partial abstinence; "partial" means "meat once a day at the principal meal" and "abstinence" is to be taken in the usual sense that all over 7 are bound to this abstinence.

Our terms do cause a bit of confusion, because a day of "fast" also means in our country that meat may be taken once at the principal meal but this "fast" refers to those only over 21.

Thus high-school boys and girls may eat between meals as much as they want and they may be served meat in sandwiches or in hot meals at lunch on the ordinary days of Lent because those up to 21 are not obligated to "fast." (However, on an Ember Wednesday all over 7 are obligated to "partial abstinence.")

It may be better to say that "fast" means "only one principal meal" with the understanding that only at this meal may meat be eaten.

Likewise, those over 59 are not obligated to "fast" but even these are bound to "partial abstinence." Fortunately the confusion is somewhat lessened if we start with the days of "partial abstinence" — the Ember Wednesdays and Saturdays, the Vigils of Pentecost and All

Saints, thus only ten days in the year. Complete abstinence still applies to all Fridays, Ash Wednesday and Holy Saturday morning; the Vigils of Assumption and Christmas.

* * *

WHAT do you think about the following practice I have seen in seminaries? There is a Mass going on at the high altar, and simultaneously there are Masses going on at the side altars. Now the servers at these side altars, instead of receiving holy communion at the Masses they are serving, and thus sharing the Masses most intimately, leave their altars—at any point of the Mass — to receive from the priest who is celebrating at the high altar, whose Mass they are not even attending.

It would certainly be more in conformity with the spirit of "Mediator Dei" if the priest on each side altar consecrated a host for each seminarian.

'Per Procuratorem'

A missionary in a remote country district had just finished his dinner and was relaxing on the veranda of his house. He heard a slight cough and knew that someone wanted to speak to him.

"What do you want?" he called out.

An old man stood at the step. "Father," he said, "I'd like to make a confession."

The priest got up and walked over to the confessional box in the church. The old man entered and began by saying, "Father, my wife died this morning. I was not able to tell you this before, because we live far away, and she died quickly."

There were some moments' pause, then the man began again in a low voice: "She said . . .; she did . . ."

The missionary interrupted him. "Who is this 'she'?" he asked.

"My wife!" replied the old man.

"But I thought you said she died this morning," exclaimed the missionary.

"She did," said the old man, "but before she died she told me, 'Raphael, I am going to die, and the priest is far away. I am so sorry for my sins and wish I could confess them. Do me a favor—when I die go immediately to the mission and tell the priest my sins . . . this . . . and this . . . and this . . . do not forget anything. When Father has given absolution, I will enter into Paradise and wait for you there.' So," continued the old man, "I have come to tell you the sins of my wife, now give her absolution because she was truly sorry."—**The Far East.**

PUBLICATIONS DISAPPROVED

by the

National Organization of Decent Literature

FEBRUARY, 1955

Publications Found Objectionable For Youth By The Decency Committee

COMIC BOOKS

The Code Authority, Comics Magazine Association of America, Inc., is reviewing all comic books of 24 publishers to determine whether or not these books conform to their new comic book code. Many of these books presently appear on the NODL objectionable comic book listing.

The Authority expects to finish this work about March 1. In fairness, NODL feels it should cease the publication of an objectionable comic book listing until the Code Authority has completed its work. The NODL Committee will then review the revised comic books according to the NODL Code.

POCKET-SIZE BOOKS

ACE PUBLICATIONS

Bad 'Un
Fear and the Guilt
Heat Lightning
Luisita
Open All Night
The Marina Street Girls
The Naked Fear
Will to Kill
Why I Am So Beat

AVON PUBLICATIONS

Amboy Dukes
Cry Tough
Dark Passions
Devil's Daughter
Enter Without Desire
Forbidden
Gang Girl
Go For The Body
How Rough Can It Get
I'll Call Every Monday
Intimacy
Laughter Came Screaming
Love for a Stranger
Make My Bed In Hell
Merry Mistress
Millie's Daughter
Naked Acre
Never Leave Me
Other Side of the Night
Rue Rigalle
Rusty Desmond
The Big Brokers
The Hoodlums
The Wrong Turn
Thunder Below

BALLANTINE BOOKS

Heyday
Summer Street
The Golden Spike
Tides of Time

BANTAM PUBLICATIONS

A Cry Of Children
Battle Cry
Clara
Flee the Angry Strangers
God Has A Long Face
Here Comes Joe Mungin
Lament for Four Virgins
Picaroon
Quick Brown Fox
Someday Boy
The Day of the Locust
The Hate Merchant
The Man from Brazil
The Price of Salt
Troubling of a Star
Wait for Tomorrow

BEACON PUBLICATIONS

Gutter Gang
King of the Khyber Rifles
Pawn
Shabby Street
She Got What She Wanted
Walk in Darkness

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List prepared by the Chicago Archdiocesan Council of Catholic Women.

The list may be obtained from Our Sunday Visitor, Huntington, Indiana. Individual subscription is $1.00 per year. Copies of the list are sold at following prices per month: Single copy 10c; 5 copies 25c; 10 copies 50c; 25 copies 65c; 50 copies 90c; 100 copies $1.25. All prices given are postpaid.

Book Reviews

Christ Acts Through Sacraments

by A. M. Roguet, O.P.

Translated by Carisbrooks Dominicans Liturgical Press, Collegeville, Minn., 1954, 162 pp., $2.00.

THIS volume is a translation of the French original, published in 1952 under the title *Les Sacrements, Signes De Vie.* The work comprises three parts: the first group of chapters were originally lectures, and deal with the Sacraments in general. The treatment centers around the Doctrinal Principles which preface the Sacramental Directory recently approved by the Bishops of France. These principles present the sac-

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raments as acts of Christ, as sacred signs, signs of grace, of faith, and of the Church.

The second and third groups of chapters were originally broadcast talks, the former considering the sacraments one by one, the latter sketching fundamental ideas on sacramental spirituality: the sacraments related to the spiritual life, to Mary, and to the Cross.

This book follows up the author's recently translated work on *Holy Mass, Approaches to the Mystery*. The jacket of this present translation presents Fr. Roguet as the center of liturgical activity in France. This claim may very well be justified; certainly he was one of the leading spirits at the Lugano Conference.

Because Fr. Roguet is such a learned, dynamic, and eminent man, because he has so many vital things to say, it is acutely regrettable that once again his thought has been marred and muddied by his translators. Father himself admits that he prepared this book in somewhat of an apostolic hurry. Perhaps that accounts for a few remarks which stand in need of qualification.

But if the author was in a hurry, his translators and their proofreaders must have been in a panic. "The *ideal* of a historical institution" (p. 15) should be *idea;* "They are remedies which are signs that are remedies" (p. 19) is an obvious error; "what Christ instituted was the thing the sign aims at, the human need it meets" (p. 22) is poor translation and worse theology.

It is to be wondered how the Council of Trent urged anything in *L'Introduction du Rituel* (p. 25), or how the translators could

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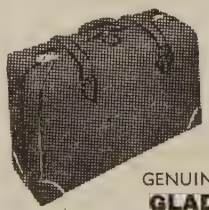

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inaccurately refer to their own previous translation as *"The* Mass, *Some* Approaches to the Mystery" (p. 75).

Even worse, two good French sentences are melted down into one very bad English sentence beginning, "Worship is not primarily utilitarian, without forgetting that out of pity . . ." (p. 33). A more baffling sentence tells us that "These pomps recall idolatrous feasts . . . with all that they are, comprised at once dazzling, 'pompous', and immoral" (p. 49).

Page 94 omits a rather important "it seems" found in the French; and while page 96 informs us that it is *not* enough to be sorry for our sins, and page 111 speaks of a priest *not* daring to say something, the original French tells us precisely the opposite.

Yet, withal, the book is highly worthwhile. This must seem great praise in view of the strictures just invoked and instanced. It is. And if we criticized at all, it is in the hope that Father's translators and publishers will not subject him to a third mishandling, nor allow such professional incompetence to present itself for public sale again.—J. J. Gallagher, Baltimore.

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(These authors are somewhat less catholic in one particular respect which might interest Petirim Sorokin, who once pointed out the preponderance of men in the official catalogue of Saints. There are, I mean, less than ten women quoted in the anthology.)

It is especially difficult to assess an anthology with any successful measure of objectivity. Such works are by definition highly selective in themselves. For myself, I often wondered how this or that excerpt merited its passage aboard. Quotes on a particular theme frequently reminded me of more appealing treatments I had read elsewhere. Yet a large portion of the items included struck me as quite deserving, especially in the latter half of the book.

Most priests, I feel, would find a good supply of material here for sermons and even meditations. Still I would suggest that the cautious buyer make a random sampling before purchasing.—J. J. Gallagher, Baltimore.

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Continued from page 98

the more important ministers at the altar, fifty cent pieces for the rank and file. There were picnics in the summer, too. Weddings resulted in tips; the celebrant saw to this even if he had to tell the best-man himself. A special treat, probably not envisioned by the Cathedral staff, was the chance to serve at some function after nine A.M. which meant getting out of class! Even the trip to the cemetery was a treat — it meant rides in big sleek limousines, in an era when none of our folks had automobiles.

The net result was we were closely knit to the life of our parish. We began, many of us, our *Introibo* right then.

We're not too sure what is done for altar boys now in the over-all picture; in fact we'd welcome letters on the subject. But what set us off on the revery was the reception of a book for review: *Hail! The Altar Boy*, edited by Fr. David Rosage (Bruce, pp. 64, $1.25). (Fr. Rosage also authored *Letters to an Altar Boy* a few years ago.) We were wondering how to get it into the hands of priests and ultimately of altar boys. This is the result.

The book is most helpful and encouraging. It should be a potent aid in vocation work. Written by personalities the boy will know and reverence, all of whom speak of the honor and glory of serving Mass, all of whom have served Mass or now wish they had, we

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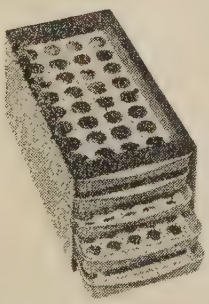

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cannot see how it can fail of its purpose.

Contributors range from Cardinal Spellman and the Apostolic Delegate to Frank Leahy and Bing Crosby.

Correspondence

Protests November Editorial

AFTER reading "Confusion on Communism," may I present an alternative viewpoint, meanwhile stressing that ignorance is bliss especially on the pathways where even the Good Angels fear to tread. The repercussions of the past election revitalize the old adage: whom the gods would destroy they make gloriously drunk. And Communism is the sweet nectar that clouds the sensitivities of its votaries to the maelstrom of their own devising.

If the Devil's hatred of mankind may be called a "creed" then Communism may be called a creed on the same basis; and because hatred is so negative it cannot foist itself upon even a gullible public without a motive; therefore it uses the background of politics as a rationization for its propaganda.

Because so many of our people would alienate politics from any semblance of contact with life, i.e. as something set apart that has its own code of morality, its own type of responsibility, therefore

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one finds respectable citizens aiding and abetting the Communistic causes directly or indirectly as by their votes.

It seems to me that Holy Father has to set the Italian people aright on that score of their Communistic-party affiliation, and remind these Catholics that their Catholicity and their membership with Communism cannot co-exist.

THE PRIEST editorial "Confusion On Communism" would be somewhat of an enigma except that it points to a certain political persuasion motivating the very argumentation in the article. The writing portrays a "liberalism" that follows a political party's line which is "just a little left of center."

That persuasion of the mind, then, justifies the smear upon all active and aggressive Americans opposed to Communism in the classification of "anti-Communists." "Anti" is generally indexed as a term of radicalism, as anti-Catholic, anti-Semitic, anti-American, anti-clerical anti-labor, etc.

It would seem proper that every priest ought to be as actively and as aggressively against Communism as any layman because the priest has more to lose under a domination of Communistic government. To argue that certain Senators are radical in their antagonism against Communism is to close one's eyes to Teheran, Yalta, Potsdam, to the existence of millions of Christians behind an Iron Curtain as well as throughout most of Asia — an existence that survives fiendish persecution and tortures.

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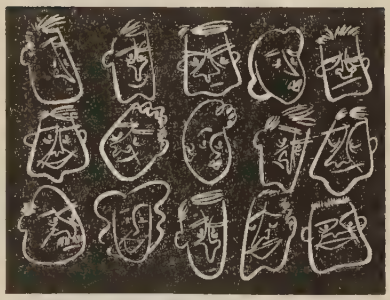

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If Atheistic Communism has any allegiance it owes most of its loyalty to the Devil — and the Devil is antagonistic to Christianity — therefore—

Your editorial "Confusion On Communism" continues: "In the second place we may list those who have fought communism well in certain fields . . . as major labor organizations and and the *Americans for Democratic Action.*"

May we comment that the average laborer is more Christian and is more patriotic than are his leaders. They have God, home and country as a proper ordination; too often labor leaders make the $ sign, then the Union, and then a political party their creed of loyalty.

Then as to that "A. D. A." the kindliest thing we may say to it is that politics makes strange bedfellows.

"Pauline in the Faith"

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A Pastor's Lament

I HAVE just read in the October issue of THE PRIEST, "A Curate's Lament." In reply to the article may I quote an old Jesuit professor "whatever is absurd and ridiculous must be rejected." "A Curate's Lament" is absurd and ridiculous and therefore "must be rejected."

The author of the article has a case of "sour grapes." It may be personal against his pastor or the latter might be the old-fashioned

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rigorist so well described. If the pastor falls in the latter group then the curate has a justifiable complaint but I would like to inform him that such pastors are few and far between.

I am pastor of a country parish. I cut the grass, repair small defects, shovel the snow while the curate is enjoying "back-exercise." He claims he wasn't ordained for manual labor. With an $80,000 debt on the parish I try to save every nickel.

I explain everything about the parish finances to my assistant but he takes off leaving every 100-watt light burning in his rooms. He pushes the thermostat in the basement hall to 75 degrees then opens the door to cool off the place, forgetting to check either the thermostat or the open door before he leaves the place. He leaves the garage doors open so the wind rips them from their hinges. He arranges dates for communion breakfasts, etc., without mentioning such to me and when I suggest the date for the annual parish reunion he tells me he has already scheduled something for that date. I ask him and the housekeeper begs him not to wipe his razor blades on the hand-towels but I continue to buy more hand towels. He takes over the choir so that the organist quits in disgust. I speak to him kindly but firmly and my words go in one ear and out the other. "He knows all the answers" and I am "just a guy named Joe."

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Sincerely in Dno.,
Massachusetts Pastor

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LAST July you published a letter from me asking for an exchange of Church Bulletins. Twenty-four have responded and we exchange regularly. We have sent a list to each and I believe some of them likewise are exchanging.

Results are excellent. I get many new ideas from them, more than I can put into effect. Several times I have lifted an article complete and inserted it in my own bulletin, or paraphrased to fit the local situation. The purpose of the bulletin of course is to cut down the time spent in announcement — and also on the telephone for people who forget or did not hear the announcement — and whether a pastor uses the half printed sheets or writes his own copy, it gives opportunity for an additional sermon weekly.

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(Rt. Rev.) H. D. Buchanan
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those who care to, do so, e.g., read their office in English or French or German . .

Yet let a word be said for my side. I do think, increasingly, that not enough is done over the years to appreciate the Latin breviary. I cite my own case — hence some understandable reluctance to sign my name.

After more than 20 years in the priesthood, I can truthfully say that I now love the Latin Office because I finally grew into it. Why I did not do so before, I find hard now to understand. I think haste and pressure of work and laziness and inability to appreciate the psalms are, roughly, to blame. But let me never forget the phrases — "Deus, Deus meus, ad te de luce vigilo," and all the glory of Ps. 62 (by the way, you can have the barbarous cacophanies of the new translation whatever its merit in clarification). I cite this rather than other favorites because I read it only today.

More to the point than my own aesthetic reactions is this: I'm afraid that some modern vernacular advocates overlook the possibility of growing into the breviary. They take it for granted that no one reads Latin or ever will. This, in spite of the known fact that our outstanding liturgists are scholars of the first rank, sensitive and well read. Hence I find Fr. Trese's remarks of a year or so ago vitiated by such an assumption. Apparently he is humble enough to admit that he does not know any Latin. Bully for him! But with the aid of Britt's *Hymns of the Breviary* (the hymns

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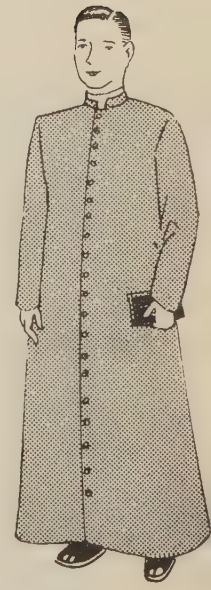

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can be tough), a little effort in the many years he's been ordained, the use of his fine mind, does anyone dare say he should still be unable to pray the Office?

I seriously doubt it.

I also seriously doubt the good effect of discouraging our young priests and seminarians. The ones I know are often thus licked before they start. Let them be encouraged. (I dare not raise the question of what they are going to get out of their Mass the way things go now — can they *read* it even?)

Some (probably) venerable Msgr. recently wrote in your correspondence section that seminaries are too hard on the boys. I'll wager he is better instructed than his curates! Our young men are the victims of a general anti-intellectualism that is no joke. The fight *contra* had better begin soon. The glory of the Church has always been at least a literate clergy whom people Catholic or non-Catholic had to respect.

Oh, well, I feel better now — if a little tired.

Aging and upset Pastor

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Artificial Insemination

MAY I indulge in a little telescopic style in describing an incident "in praxi" relative or perhaps consequent upon "licit sperm procuring"?

Some years ago, in the interest of helping a non-Catholic surgeon to a better knowledge of our medico-ethics, I had the diocesan weekly sent to the gentleman of

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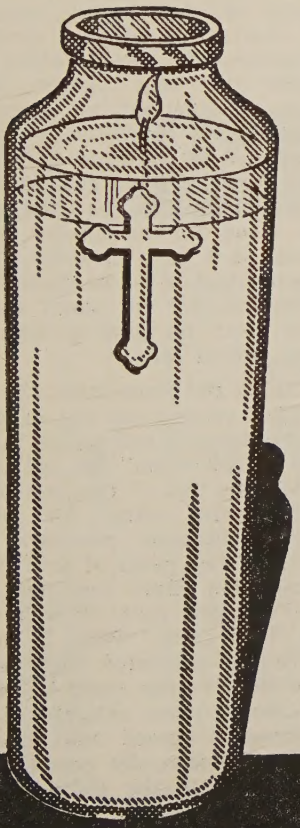

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IN THIS ISSUE

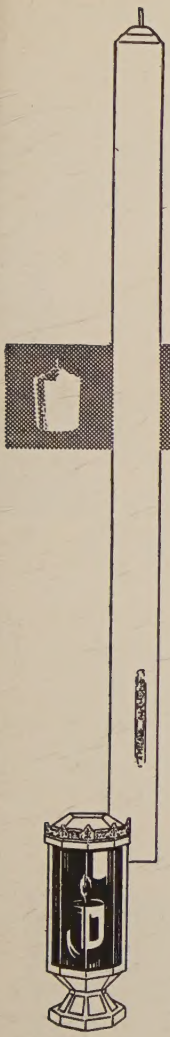
Adirondack Chair Company 94
Allied Brief Case Company 141
Archabbey Press, The 144
Argo Slides 92
Benziger Bros., Inc. 151
Bruce Publishing Company, The 85
Calhoun Company, L. A. 91
Carmelite Press, The 142
Catholic Mutual Relief Society 158
Char-Lite Manufacturing Co. 156
Church Supply & Service Co., Inc. 142
Community Counselling Service 87-88-89
Dressner 158
Emkay Candles ..... Second Cover
Finn & Associates, Thomas R. 82
Fischer & Bro., J. 144
Florida Palm Company 148
Francis Company, The Charles J. 100
Gales Men's Shop 147
Gold Company, Hugo A. 93
Hansen & Sons, D. B. 153
Heinzeller, Hans—The Woodcarver 154
Information Magazine 149
King Koin Sorter Company 146
Mack-Miller Candle Co., Inc. ..... 3rd Cover
Manitowoc Church Furniture Co. 90
Mesirov, Alexander 155
Ministers Life & Casualty Union 98
Muench-Kreuzer Candle Co. Inc. ..... 2d Cover
National Catholic Supply House 140
National Church Goods Supply Co. 143
Newman Press, The 86
Oestereicher's 152
Our Sunday Visitor Inc. 156
Parsons & Parsons Company 92
Patterson & O'Donnell 152
Pflaum Publisher Inc., Geo. A. 81
Poorman Art Studios 98
Robinson Cards 146
Root Company, A. I. 159
St. Anthony Guild Press 97
St. Louis Bell Foundry 90
Saub, John F. 157
S.V.D. Catholic Universities 150
Toomey Company, The R. J. 95-145
United Book Service 94
Verdin Company, The I. T. 99
Waldron & Whealn 96
Westport Fibercraft Company 83
Will & Baumer Candle Co. Inc. Back Cover

medicine and followed up with many interesting discussions.

One morning at two, having finished my parish work, a last visit was to the hospital to check any emergency cases. As I looked over the charts at the nurses' stand in the quiet of the morning (he never objected to my inspection of charts), I sensed someone's presence, and as I looked up, there was my Doctor friend. With no greetings, he lashed out, "Say, Father, what the — — business is it of the Pope to write in that paper of yours about artificial insemination?" I was tired and in no mood for an answer at the time, so I just answered, "Well, Doctor, that is for us dumb Catholics only, not for smart medicos like you." He gave a little grin and walked off.

About two years later, the same Doctor yanked me out of a hall in his hospital and pulled me into the "scrub room." His sad tale in brief was this — two sets of parents were suing for $80,000 apiece because monsters were born in two cases of artificial insemination. Only two out of so many cases! And he was trying to "help them." What to do? So I calmly suggested that perhaps the Holy Father could be of help to those more enlightened. He vigorously agreed and stated he did not know why everybody did not listen to the Holy Father. I pursued the case no further. I have been transferred since that time. However the incident furnishes good food for thought.

Francis J. Pointek
St. John Church
Tipton, California



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